The GLORY of

# Free-Grace

DISPLAY'D: Or,

The Tranſcendent Excellency of the Love of God in Chriſt, unto Believing, Repenting Sinners, in ſome meaſure deſcrib'd.

Wherein

1. The Followers of Dr. *Criſpe* are prov'd to be Abuſers of the true Goſpel-Notion of Free-Grace: And
2. The Congregational clear'd from the Reproach of being Aſſerters of ſuch Errors as are found in Dr. *Criſpes* Writings, as appears by the Prefix'd Epiſtle of Dr. *OWEN*.

By *Stephen Lobb*.

*LONDON*,

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1680.

# TO THE READER.

THe Differences in the Church, about that which is the only way and means of removing all Differences between God and Men, and between Men themſelves, namely, the Grace of God by Jeſus Chriſt, have been great in all Ages, and yet continue ſo to be. For ſuch is the darkneſs of the minds of Men by nature, that the glorious Light of the Goſpel, doth rather amaze

them, than inlighten them, and ſo it will do until God, who commanded Light to ſhine out of Darkneſs, do ſhine into our hearts to give us the Knowledge of his Glory in the face of Jeſus Chriſt. Hence have there aroſe all the oppoſition that have been managed againſt this Grace of God, whereby this Darkneſs may be taken away. And whilſt this Darkneſs doth continue in part in us, whereby, although we are not darkneſs, yet we ſee but darkly;

*darkly; there will be* differences *in our apprehenſions about it, or* different *conceptions of the Revelations made of it in the Scripture. For they who in the general* conſent unto it's Truth and Power, *yet may* fall into ſuch miſtakes *in the declaring it, as may be very prejudicial and obſtructive unto our Edification in Faith and Truth. So it hath formerly been, and ſo it continueth yet to be; wherefore they are to be eſteemed as ſerviceable*

*I be unto the Intereſt of Chriſt, and the Church, who have labourd, and do yet labour to ſtate, declare and defend the Spiritual Goſpel notion of this Grace of God, its nature,* uſe, *efficacy and power, that is,* truly and ſincerely *to aſſert and explain the ſubſtance of the Doctrine of the Goſpel, amongſt theſe the Author of the* enſuing *ſmall diſcourſe (if I miſtake not) doth well deſerve to be eſteemed. For according to the meaſure of the gifts of the Grace of*

Chriſt

*Chriſt communicated to him, he has therein ſuccinctly propos'd and vindicated the Truth in the moſt important Parts and Articles of the Doctrine of the Grace of God for the ſubſtance of it: I ſay; for the ſubſtance of it, for I will not* undertake *the juſtification* of *all expreſſions, and every* aſſertion *in* this, *or any other writing, that is of an humane or fallible Original. And with* reſpect *thereunto I do judge that he hath ſhewn a right courſe between*

ſuch

*ſuch extreams or exceſſes on the one hand* or *the other, as ſome in handling or Preaching of the ſame Doctrine have fal'n into. His Perſon and his Miniſtry are ſo well known unto me, as that I ſhall pray that he who hath laid ſo good a foundation both in Doctrine and practice, may in his whole progreſs* further *manifeſt himſelf a workman that needeth not to be aſham'd,*

So prayeth his Fellow-labourer,

*John Owen*

A

# POSTSCRIPT

TO THE

# Reader.

SInce the Publication of this *little Tract*, it hath been asſerted by ſome, that the Truths therein contain'd are not *ſuch*, as have been embraced by Dr. *Owen* and the generality of the *Congrega-*

*tional*

*tional*; these worthy Persons, as is said, differing very little from Dr. *Crispe*, whose Errors *I* have in part detected and confuted; but nothing being more apparent, than that the *great Doctrines* insisted on by me, have been and still are owned by the Congregational, I have, for the satisfaction of the weak, procur'd Dr. *Owens* Epistle, as a sufficient confutation of all such clamours as have been rais'd about my wresting the Doctors words, *&c.* or about my misrepresenting the Congregational. For the Doctor abiding *by* the *Savoy* Confession of Faith, [ the *Test* of those Sentiments the Congregational have of the Doctrines of Faith ] and having so fully expres'd his thoughts of these

things

things in his moſt excellent diſcourſe of *Juſtification*, and in his *expoſition on the Hebrews*; to the general applauſe of the Congregational, his *Epiſtle* is as valid in order to the clearing of this thing, as if it had been ſubſcrib'd by the generality of thoſe Divines, that are known by the name of Congregational.

This being ſo evident, there remaineth no more by me to be done in the defence of that *Treatiſe*; for, whatever any one may have written againſt it, all the arguments I produc'd in a vindication of the Truth, abide in their full ſtrength; yea, and notwithſtanding any thing that may have been objected againſt what I have aſſerted therein,

it

it is ſo little to the purpoſe, that 'twould be but loſs of time to conſider it. Let not therefore the Reader expect any further defence of the Truths, for which I have been ſo much concern'd, for they *need none*, neither *will* they, unleſs ſome *Learned* and *Judicious Perſons*, who underſtanding the Controverſie, both *can*, and *will* propoſe what they have to offer againſt it, with ſome *ſeeming* ſtrength, or *ſhew* of Argument, and that with a *Spirit of meekneſs*. For theſe things are ſerious, and muſt be handled with an *awful* ſenſe of Divine Majeſty, to the end the Truths of the Goſpel may be the more clearly underſtood by the *weak*; What is either ſpoke, or writ about theſe Divine myſteries

myſteries muſt be done, as in the *fear* of the Lord, without *bitterneſs*, or any uncomely heats, nothing being more certain, than that we muſt all appear before the Bar of a dreadful God, and give an account of every *idle*, much more, of every groſly ſinful, bitter, and unchriſtian word, whether ſpoke, or wrote. At which time God will in righteous Judgment condemn all ſuch as dye under the reigning Power of their ſins, notwithſtanding any expectations they might have of an entrance into the Eternal Glory on the account of a particular confidence about their *Election*.

That the Lord will enlighten the eyes of the blind, pity and compaſſionate, reduce and bring back

back the erroneous to the knowledge, and Love of the Truth, confirm and establish such as have embrac'd it, is, and shall be the Prayer and endeavour of him, who desires to be found in the day of the Lord a faithful, though unworthy labourer in the Church of God:

*Novm.* 23. 1680. *Stephen Lobb*

Th

An Epiſtle to the well-meaning, but weak READER, who is moſt liable to the being tainted with the Errors which are oppoſed in the following Diſcourſe.

THE *deſign of the enſuing Diſcourſe, is to enlighten* Thee *concerning the true Notion of* Free-Grace, *which contains in it diſcoveries of* Divine Love *to the* greateſt *of* Sinners; *and, which is* then *illuſtrated in its fulleſt glory,* when *extended towards* ſuch, *as are affected with the dreadfulneſs of their loſt eſtate, as out of Chriſt: For, whatever ſome may ſuggeſt, none but* Convinced Sinners, *are capable of entertaining right conceptions of* Goſpel-Grace. *An* Unconvinced Sinner, *cannot in any ſaving meaſure underſtand, much leſs comprehend the glory of this myſtery; for whoever would be ſavingly acquainted with* it, *muſt know, and believe, that* ſo many, *and* ſo great *are his tranſgreſſions, that, unleſs he be made the* object *thereof, he is eternally undone. Whence 'tis impoſſible, that any ſhould diſcover unto Thee the* true Notion *of this* Grace, *and not at the ſame time ſhew, who are the* proper objects *of it: Nor can any ſhew who are the* proper objects *of it, unleſs they acquaint Thee with the* ſtate *of thoſe perſons, that ſhall be made the actual partakers thereof, which cannot be without an inſiſt-*

*ing on the greatneſs of both the ſin and miſery of all ſuch: for* Grace *is to the* miſerable, *to thoſe, who in the ſenſe of ſin, labour, and are heavy laden; and therefore the* firſt *work of a Goſpel Miniſter, is to preach up* Repentance *towards God, and* then Faith *in the Lord Jeſus Chriſt. Yea, we muſt* firſt, (*if we will be faithful*) *acquaint you with your ſin, and your danger, aſſuring you, that although you were from eternity* elected, *your ſins were not* actually *in God's ſight pardoned from* eternity, *nor from the* day *of Chriſt's death, nor from the* time *you were firſt conceived in the womb; for every* Elect Soul, *while under the reigning power of* Unbelief, *and other Luſts, is* unpardoned, *and in a ſtate of condemnation; whence notwithſtanding your election, if you would receive an* actual pardon, *you muſt go to God* through Chriſt *for it; yea, you muſt receive Chriſt in your hearts by Faith; and that you may, we muſt beſeech you, as in Chriſt's ſtead, that you* come *unto Chriſt; but* come *unto Chriſt without* Faith *and* Repentance, *you cannot; for our* coming *unto Chriſt, is our* believing *in the Lord Chriſt, which believing includes Goſpel Repentance, which cannot be without conviction of Sin.*

*The Doctrine of* Free-Grace *thus rightly ſtated, is a Point of the higheſt Concern to all the Children of Fallen Man, leading us unto a due cloſing with ſuch other* Truths, *as are alſo of very*

great

*great importance, viz.* The neceſſity of conviction of ſin, in order to a right believing; *and of that* Faith, *which* includes in it the entire Principle of Goſpel Repentance, *as antecedent* unto our actual juſtification *in* God's ſight. *All which* Goſpel Truths, *how neceſſary ſoever to ſalvation, are ſadly neglected by* ſuch, *as underſtand not the Scripture Notion of* Free-Grace; *which being ſo, I have thought my ſelf the more oblig'd to do my utmoſt for thy relief, who art in danger of being drawn aſide, not only to the contemning the but now mentioned Truths, but moreover to an entertaining many a* Dangerous Error, *concerning our Lord Jeſus Chriſt, as if* he *bore not only the* Guilt *and* Puniſhment, *but alſo the* Filth *of our Sin; and as if what the Lord Jeſus hath* done *for the Church, would exempt the* Elect *from the* neceſſity *there is of their* Repenting, Believing *and* Rendring a ſincere Obedience to the end of their Lives.

Theſe, *and many other Errors, that are but too firmly linkt unto 'em, are of different miſchievous influences; ſome tending to the diſcountenancing Holineſs, as others do to the advancing Prophaneneſs, and a gratifying the* Papiſts; *all which, beſides what I have already done, I will, for thy greater Caution, particularly evince.*

1. *The* Errors *I oppoſe greatly* diſcountenance Holineſs; *for Juſtification, and a right to Glory, depending meerly upon an eternal, but ſecret De-*

*cree;*

*tree, according unto them, the Elect are justified actually in God's sight, at least, as soon as they receive their* Beings *in the womb; whence the* conviction of Sin, *or that* Faith, *which includes in it the Principle of Gospel Repentance,* is no way a necessary antecedent unto this Justification; *and consequently, if the Elect be unconcern'd about the knowledge of their Election, they are safe enough, although they mind not Religion in its purity.*

2. *The* Profane *are as much* encouraged, *who, confidently persuading themselves that their sins are pardoned, or, who concluding that their* Sentence *in the Court of Heaven is* already past, *their* Piety *cannot better their state, nor their* wickedness *any way conduce to the making it the* worse, *and therefore contemn God and true Religion. I knew as great a* Debauchee, *as these times afford, who, reading Mr.* Saltmarshe's *Book, had arrived to a strange assurance that his sins were pardoned; and that although he lived under the prevalency of his lusts, and was* confessedly a vile wretch, *yet, he being so* fully *persuaded both of his* Election, *and* Justification, *knew, as he said, that he should be eternally happy, although he should dye in that state. But,*

3. *These* Errors *gratifie the* Papists *as much, and that on a twofold account.*

1. *In that* some, *(to wit, two or three)* Protestants *assert, That the* Filth *of Sin was laid on Christ,*

*Christ, the* Papists *judge themselves sufficiently enabled to reproach all* Protestants, *as a People, whose* Heretical Opinions, *are most odious, casting the Lord of Life under the vilest of Calumnies. Thus* Bellarmine, *de* Justif. l. 2. c. 7. lit. H. &c. *would prove, That we make Christ a* real Sinner.— *Ergo potest* Christus *dici* verè peccator, *&, quod horret animus cogitare,* Filius Diaboli. ——— Illyricus *in confes. Antuerpien. c. 6. & in Apol. ejusd. admits (saith* Bellarmine,) *that Christ may be said to be* most truly a Sinner, *by the imputation of the Father, and his own voluntary reception of their sins on himself, to which he adds, But this their* Blasphemous *and* Sacrilegious Impudence *contradicts the whole Scripture. Whether this* Illyricus *were of the* Antinomian *Opinion, or not, I'll not now enquire; for nothing more sure, than that* he *embraced* Errors *of a* dangerous tendency. *But by this we may see, How the* Papists *are gratified by such Doctrines as these.*

2. *The* Antinomians, *not clearly distinguishing between the* Guilt *and* Filth *of Sin, (as I have shewn both in the Body of the* Treatise, *and in the* Appendix) *give great advantages unto some* Popish *Errors.*

*For these Reasons I have been the more careful in my endeavors, that thou, by coming to the* knowledge *of the Truth, may'st be freed from the mischiefs thou art liable unto, by a too fixed adhering unto Error. Yea, the saving thy soul from*

*Error,*

*Error, and the ruinous consequences thereof, is my aim in this* Essay; *It being* Grievous *to consider, that any* Well-meaning Professors, *in this* day, *and* land *of* light, *should be tempted to abandon* so necessary *an* Article *of the* Protestant Doctrine, *and instead thereof, embrace an* Opinion *that so much discountenanceth Holiness, that so much encourageth Profaness, yea, and so much gratifies the Papists, who are the great Enemies to our blessed Jesus; and who are, at this time, attempting our* Ruine, *by their bringing us into a strange confusion, reviving old Errors, setting Protestant against Protestant, and by their scurrilous Pamphlets preparing the People to believe, that the greatest Enemies to Popery,* viz. *the* Nonconformists, *are vile enough to perpetrate such Villanies as are abhorred by none as much as by them.*

Reader, *That thou may'st not, contrary to the honest inclinations of thy Soul, be drawn unto these destructive Errors, I have written the ensuing Treatise, desiring, that thou wouldest seriously peruse it; and that thou may'st do so, to thine own profit, shall be my Prayer unto the Lord, who is able, and I trust, who will bring thee to the knowledge of the Truth, as it is in Jesus.*

From my Study,
*July* 24. 1680.

Farewell.

# The Glory of FREE-GRACE Diſplayed:

## OR

The Tranſcendent Excellency of the Love of God in Chriſt unto Believing, Repenting Sinners, in ſome meaſure deſcribed.

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### CHAP. I.

*The Introduction. The Method propoſed. What the Grace of God is, in ſhort explicated.*

THis is a Subject that abounds with its delights, affording matter of the greateſt comforts, unto ſuch, as are of *truly broken*, and *contrite ſpirits*. A Soul, who has been ſavingly convinced of ſin, and conſequently, of its loſt

condition, while in a State of Nature, cannot but be greatly refreſhed at the believing meditation of the *Fulneſs* and *Freeneſs* of *the Grace of God in Chriſt*. What is it, that can raiſe the diſtreſſed conſcience of him, who doth firmly believe, that he ſinned in *Adam*, and by that, and many another hainous actual iniquity, hath incurr'd Divine diſpleaſure, what, I ſay, can ſo much relieve the diſtreſſed conſcience of ſuch an one, as the knowledge of, and Faith in the *freeneſs of Grace in Chriſt unto all ſuch*?

'Tis *glorious Grace*, that alone can prove truly advantagious, and reviving to the *humble ſinner*. About which, ſome lying under great *Ignorance*, as others do *under dangerous miſtakes*, I will attempt to ſpeak ſomwhat,(as the Lord ſhall help me,) for the inlightening the minds of men concerning it; that ſo, ſuch, to whom comforts belong, may rejoyce, and glory in God their Saviour, even, when unhumbled, bold and preſumptuous ſinners, may ſee the greateſt reaſons, why, they ought to mourn, and be in bitterneſs, for that, *while ſo*, they are not actually partakers of this Grace.

But, before I engage in a diſcourſe of this nature, 'twill be abſolutely neceſſary, that I caution the the Reader, againſt any expectations of a *full diſplay* of this grace, it being far beyond the heart of man to conceive, or the tongue of Angels to expreſs, the full glory thereof. The contri-

contrivance is ſo profound, that though the Angels of God may prie into it, they cannot Fathom its depths, how much leſs then can Man, to whom it may be ſaid, Canſt thou by ſearching find out this *Grace*, canſt thou find out what is infinite unto perfection? It is as high as Heaven, what canſt thou do? the meaſure thereof is longer than the Earth, and broader than the Sea, what canſt thou know? thou mayeſt cry out; Oh what is the *length*, and *breadth* and *depth* and *height* of the love of God, which paſſeth knowledg! *O how unſearchable are the riches of this Grace*! but to comprehend, or comprehenſively to deſcribe it is impoſſible. For who ever would obtain *adequate conceptions* of it, muſt ravel into the eternal counſels of God, and ſearch into that *wiſe* invention, which was the product of an eternal conſultation, between the Father and the Son, or otherwiſe he can but ſtand *gazing*, *admiring* and *wondering* at ſuch diſcoveries, it hath pleaſed the Lord in infinite mercy to vouchſafe us. Expect not then a *full diſplay* of this glory, but in this *treatiſe* be ſatisfied with ſuch hints, as the leaſt of the Lords Servants can give thee, looking into the writings of the more learned, and judicious on this Subject, but eſpecially into the *Scriptures*, where an inlightened underſtanding may ſee more, than he is capable of revealing.

Reader, having given thee this caution, I'le not detain thee any longer, from what I principally design, but will immediately attempt the giving thee in short, the plainest, clearest and most full account I can of this *grace*, in this following method. I'le shew,

1. *What the Grace of God is.*

2. *How* or *in what respect* 'tis *magnified* and *exalted*, and in doing so, discover *how* and *in what regards*, the *Grace* of God is turned into *wantonness* by many, to the great reproach of God and his glory with the due improvement we ought to make of every Instance of Free-Grace.

1. What is the *Grace of God*?

I answer, The *Grace of God* may be considered after a twofold manner.

1. As 'tis *in God*, and so tis *God himself* inclining to favour, and do good unto the creature, *FREELY*, without a respect to any *merit* or *desert* in him. Or,

2. It may be taken for *the good thing it self* freely given unto the creature, which is but the *effect* of the former, to wit, of that grace that is in God. Here it must be duly minded,

1. That the *Grace*, which is now to be displayed, is *the Grace which is in God*: The *Divine Will* it self inclining to favour man most freely, which grace, as 'tis in God, is a *propen-*

*sion*

*ſion, inclination* or *diſpoſition* of *his Will* to *do good*, or *God himſelf thus diſpoſed*, and inclined to ſhew mercy, or 'tis *God himſelf willing*, *purpoſing* or *determining to make known* the *greatneſs of his goodneſs*.

2. The *Object* of this Grace is *man*. (For I deſign not to mention the *Grace* ſhewn the *Angels*, but to *Man*,) as he is uncapable of *meriting the leaſt inſtance* of Divine Love, yea *Man*, as he hath by his ſin incurr'd the juſt diſpleaſure of Almighty God. *Grace* then is God himſelf inclining, or rather *purpoſing* and *determining* to ſhew favour *freely*; *freely*, (*i e*) becauſe he *will*, *God will have mercy on whom he will have mercy*, yea, and becauſe he *will* have mercy. For an act of grace is moſt *Sovereign and free*, and God, who is the abſolute Lord of all things, *doth diſpoſe* of all things *freely*, that is, as he *will*. But,

3. This *Grace*, that is in God, is diſcovered unto us in its *effects*, even in that the *gracious deſigns*, *purpoſes* and *determinations* of God, are accompliſhed, and the *good* intended, is actually given out unto the undeſerving creature, whence the *greate things graciouſly* done, the *good things mercifully vouchſafed unto the children of men*, *at ſundry times*, in *divers ways* and *manners*, do moſt excellently repreſent unto us that *Grace*,

that is in God. Which being ſo, who ever will, in any meaſure, *diſplay* the Grace of God, muſt not only acquaint you, with the *eternal deſigns of grace*, but, alſo with the *effects of ſuch deſigns*, the *great things done* and *actually given out unto thoſe*, for whom they are prepared *.

[* The Schoolmen do diſtinguiſh between the grace, *Quæ in Deo reſidet, et quæ à Deo data eſt. Gratia quæ in Deo reſidet eſt ipſa voluntas Divina ſeu Dei beneplacitum.* The *Gratia à Deo data* is the *beneficium datum ſeu donum habituale.* About which the Proteſtants and Papiſts greatly differ, although the *Popiſh Schoolmen* have ſaid enough to juſtify the Proteſtant Doctors: The difference lieth in this Our Divines do call the Grace, *quæ in Deo reſidet, Gratia gratum faciens*, but the *Papiſts* call the Grace, *quæ data eſt à Deo* by that name, So *Durand* l. 3. dit. 13. q. 1.--*alio modo accipitur gratia pro aliquo dono creato. et 6·te hoc dividitur in Gratiam gratum facientem et Gratiam gratis datam. Gratia gratum faciens perficit hominem in ſe, et ad meritum perſonale. Gratia verò gratis data Ordinatur ad utilitatem eccleſiæ, ut donum linguarum*, &c. —— In like manner *Bellarmine de grat. et lib. arb. l.* 1. C. 2. *Partitio gratiæ temporariæ eſt in gratiam gratis datam et gratiam gratum facientem.* But that which is ſtill conſiderable is, that they muſt acknowledge the truth, for which we plead. For ſaies *Durand. Ubi ſupra. Gratia dupliciter ſumitur, uno modo pro acceptatione divina, et ſic gratia non dicit aliquid ſubjectivè in homine gratè; ſed eſt denominatio extrinſeca ab actu divino. Alio modo accipitur Gratia pro aliquo dono.* And *Bellarmine* like in manner. *Prima partitio eſt in Gratiam æternam, et temporariam; Gratia æterna ille eſt amor,*

quo

*quo nos dilexit Deus ante mundi conſtitutionem, Ab ipſa æternitate dilexit,* &c. *Gratia temporaria dicuntur beneficia vocationis et juſtificationis quæ ex æterna gratia ut effectus ex cauſa derivantur.* So plain they are in their conceſſions.]

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## CHAP. II.

*In what reſpects the Grace of God is diſplayed. Grace to Man in innocency only hinted. Electing Grace the firſt inſtance, this Grace explained, confirmed and IMPROVED.*

IN ſhewing *how*, it hath pleaſed the Lord to make a Glorious diſplay of his Grace, I ſhall not ſpeak all, that may be ſaid, nor inſiſt on every particular, which thoſe would, that deſign large treatiſes, but reſolving to be ſhort, I will confine my ſelf to ſuch things as do in a more eſpecial manner, ſet forth, and illuſtrate the *Glory* of this Grace.

I might inſiſt on that great inſtance of Grace, which, according to the *eternal counſel of God*, was given us all in *Adam*, in that we were *created* after Gods own *Image*, in *Knowledge*, *Righteouſneſs* and true *Holineſs*, at which time Righteouſneſs was not only *concreated with us*, but created as that which was *connatural unto us*, whereby, Man was capable without the *help* of

any *ſuperadded grace*, ſupernatural to that ſtate of integrity and perfection, to render the required obedience, that was neceſſary to the obtaining a further happineſs, when man was alſo made the *Lord* and *Sovereign* of this lower creation, having received a *right* to all the Glory of this world, in that there was *but* the *propriety unto* and *uſe of one only tree denyed him. This* is an *admirable inſtance of Free-Grace*, in that man was in his *firſt-make*, ſo noble a creature, much above the brutes and all other inferior animals, and but little lower than the *Holy Angels themſelves*. But I muſt paſs this by and begin with *Gods Electing-Grace*. (viz.) That the *Great God* our *Abſolute Sovereign*, who might have exalted the Glory of his *Dominion* in deſtroying us, aſſoon as he had *made us*, or, who as a moſt *Juſt and Righteous Judge*, might have ſatisfied himſelf in determining to inflict everlaſting wrath, on all the Children of Men for their ſin in *Adam*. That *this Lord*, ſhould *from all Eternity purpoſe*, and *unalterably determine to glorifie* the *riches of his Grace*, *Mercy* and *Bounty* in the *actual redemption*, *compleat Juſtification*, *Sanctification*, and *Glory of ſome*, is of Grace *. But that he ſhould alſo reſolve to exalt his *patience*, *forbearance*, and *long-ſuffering*

* My deſign being to explicate the Glory of Free-Grace. I have added to the deſcription of God's Electing Love ſomewhat concerning his *Overflowing Goodneſs* even *unto all*.

in

in *all*, is moreover marvelously astonishing. About which consider,

1. *God from all eternity determined to send the Lord Jesus Christ into the World, purposing within himself, that whosoever did believe should not perish but have everlasting life.* This is proved easily in that nothing is done in time, but what was from eternity determined to be done, *Christ Jesus* then, in time coming into the world, in a way agreable to the Will of the Father, being the *Gift of the* Father, *John* 3. 16. *Delivered* by *the determinate counsel*, and *fore-knowledge of God*, *Acts* 2. 28. yea, and this *Lord Jesus* sending the *Ministers* into the World to preach to every creature, that whosoever believeth should be saved, *Mark* 16. 15, 16. 'Tis most certain that *God from everlasting did determine to send the Lord Jesus Christ into the World, that whoever believed might not perish but obtain eternal life.* Yea,

2. *God did determine*, and *fore-ordain, that much patience and long-suffering should be exercised towards all*, yea, *even towards such*, who, *by going on obstinately in their sins, discover themselves to be the vessels of wrath*, and a People prepared *for destruction*, for this, we see confirmed in the *execution* of the decree, *Rom.* 9. 23. Oh the wonderful instances of Free-Grace vouchsafed the worst

worſt of men, and how do the thoughts of abuſed grace add to the horrour of the damned! that they rejected ſo many a gracious invitation, and that their deſtruction is *only* of themſelves.

3. As *God from everlaſting determined the ſalvation of all the Children of faln man, on their ſincere faith and ſound repentance, yea, and to bear long with the worſt of ſinners,* even ſo, *ſuch was the ſuperabundance of his infinitely free love, as to purpoſe the actual giving unto* ſome *ſincere faith and ſound repentance,* that ſo, they *might be ſaved.*

God would not, that *All* ſhould periſh, and therefore although the wickedneſs of all was great, yet, the Lord determined to extend his infinite grace to *ſome,* that they might, by receiving faith from God, and all thoſe other graces, which are the *merits* and *purchaſe* of Chriſts blood, &c. and *the work of Chriſt's Spirit,* be eternally ſaved.

The eternal purpoſe of giving this *ſuperabundant grace* is called *Election, about which obſerve theſe* following particulars.

1. God *hath Elected ſome to life everlaſting.* This is acknowledged by the *Remonſtrants,* who have corrupted this doctrine in part, and ſhall be proved in the *confirmation* of the following particulars

2. The

2. The *Election*, or *foreknowledge of God is of a certain ſelect number of particular perſons, known unto the Lord from all eternity:* whom he foreknew, thoſe he predeſtinated, *Rom.* 8. 29. The Lord *knoweth*, who are his, 2 *Tim.* 2. 19. and calleth them by *name*, *John* 10. 3. *Jacob* have I loved: *Rom.* 9. 13. Before I *formed thee in the belly*, I knew thee, and ordained thee a prophet to the nations, *Jer.* 1. 5. *Jeremiah* in particular was from eternity *known* unto the Lord, *viz.* The great God from everlaſting *foreknew*, and *predeſtinated this*, (and conſequently every other) *particular elect perſon* to their work here, and *glory hereafter.*

3. *Election being an act of the Divine will, an immanent, and an eternal act* 'tis moſt *free*, we cannot ſuppoſe any thing to precede what is eternal, *God's election* therefore is according to the *good pleaſure of his will*, *Epheſ.* 1. 5. The *elect being predeſtinated, or fore-ordained, according to the purpoſe of him, who worketh all things, after the counſel of his will*, *Epheſ.* 1. 11. For, the myſtery of Gods will, which is made known unto us, is *according to his good pleaſure*, which he hath purpoſed in himſelf *ver.* 9. 'Twas not the *foreſight* of Faith, and good works, that moved God to elect any, the *principal cauſe* of election being the will of God, the eternal purpoſe *of God.*

4. *The*

4. *The ſelect Number of particular perſons, who were from eternity moſt freely fore-ordained to be ſaved, are ordained to Salvation, in* and *through the Lord Jeſus Chriſt.* According as he hath choſen us in *Chriſt*, before the Foundation of the world, having predeſtinated us unto the Adoption of Children by *Jeſus Chriſt*, *Eph.* 1.4,5. Yea, God hath appointed us to Obtain Salvation *by our Lord Jeſus Chriſt.* 1 *Theſ.* 5.9.

5. The *unalterable determination*, and *purpoſe of God*, is, *that ſuch as are ordained to be ſaved through Chriſt, be regenerated and renewed in their minds* by *the powerful working of the holy Spirit.* According as he hath choſen us in him, that we ſhould be *Holy* and without *blame* before him in love. *Epheſ.* 1.4. For, whom he did foreknow he did predeſtinate to be *conformed to the Image of his Son*, *Rom.* 8.29. whence tis ſaid, that we are created in Jeſus Chriſt unto *good works*, in which, God hath fore-ordained, that we ſhould walk, *Epheſ.* 2.10. For God hath choſen you unto Salvation *through the Sanctification of the Spirit*, 2 *Theſſal.* 2.13. 1 *Pet.* 1.2.

The Improvement followeth.

1. That the Lord left not the whole lump of

of mankind to perish in eternal misery but resolved the Salvation of *some*, is *fully of grace.*

2. That the Most High condescendeth so infinitely, as to regard the Low estate of faln man, affording suitable helps for the effectual engageing *some* to lay hold on eternal life is of grace; The Lord gives Grace and Glory, and every good thing to a Select Number, which is the ture reason why *any* are saved. But that *which is surprizing is this.*

3. That the *Worst of men*, who appear to be vessels of wrath, have been endured with much *long-suffering*: Surely 'tis not the *Decree*, that hath any such causality in it, as doth effect mans sin,(*a*) *Decreta nil ponunt in esse*; Man's *sin* is from *himself*, and his *destruction* is but the product of his own obstinacy, and rebellion. Oh the many *exhortations*, *sincere calls*, *pressing* and *Pa-*

(*a*) Detestanda & abominanda opinio est, quæ Deum cujusquam malæ voluntatis, aut malæ actionis credit Authorem; cujus prædestinatio nunquam extra bonitatem, nunquam extra justitiam. Adulteria—non instruere novit sancta Divinitas; sed damnare: nec *disponere*; sed punire. *Aug.* resp. ad art. sibi impos. art. l. 10. Posset enim peccatum aliquod ex prædestinatione Dei esse: Si posset aliquis hominum juste peccare: Nullus autem hominum juste peccat, quamvis eum Deus juste peccare permittat. *Fulgent.* ad Mon. de præd. lib. 1.

*thetical*

*thetical invitations*, that are given *all* to return unto God, that they may live; and how doth the Lord *wait* to be gracious, exercising the greatest patience in bearing the affronts of *vile sinners so long*!

(*b*) Ego hoc dico quod dixi quia quicquid Deus agit, *misericorditer, juste, sanctèque* facit.--non potest tantum *justus* dici Deus aut *solùm misericors*: sed *Justus* et *misericors*. Sic legimus, sic credimus. August. Resp. ad calumn. Pelagianor.

4. It must be duly remembred, (*b*) That the Lord in exalting Free-Grace, regards the glory of his other most excellent attributes, *viz.* his *Holiness* and *Righteousness*, and in both, his *Infinite Wisdom*. I'le only hint, in this place, somewhat concerning the glorification of *Free-Grace*, in a way consistent with his *Holiness*. Although the Lord hath wonderfully discovered himself to be the Lord God, *Gracious*, and *Merciful*, *Long-suffering*, *slow to anger* and *abundant in goodness*, yet, still the Lord is *holy*, yea, he is the *Holy*, *Holy*, *Holy*, Lord God of Hosts, shewing himself to be *so*, by his love to holiness in the creature; and by his abhorrence unto *sin*, that is most contrary thereunto; and accordingly as the *determination* is to save *some*, it is further (as hath been prov'd,) through *the sanctification of the Spirit*: Oh then, let none presume to say, If they are *elected*, they shall be *saved*, though

though they remain wallowing in their ſin! No, No, Reader, this is not ſo, for *without holineſs* no ſeeing the face of God, 1 *Heb.* 12. 14. *Out of Chriſt no Salvation*, and to remain Unſanctified, Unholy, and in ſin, is to be out of Chriſt: give therefore all dilligence to make thy election *ſure*, by being ſavingly *Called*, to the Leading a new (which is an *holy*) *life*. *But of* this more Hereafter.

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## CHAP. III.

*A ſecond Inſtance of grace, Adding light unto the former, ſhewing how the gracious decree is accompliſhed notwithſtanding the difficulty. The Covenant between God the Father and the Son which is the Covenant of reconciliation, or the Mediatorial Covenant diſcovered in ſome of its particulars. The uſe ſhewing how grace is hereby glorified.*

THat God might effectually accompliſh the Salvation of any, in a way conſiſtent with the glory of his *Holineſs*, *Righteouſneſs*, *Truth* and *Faithfulneſs*, and accordingly ſee the Execution of the decree of Grace, 'twas abſolutely neceſſary, that *Infinite Wiſdom* be *in exerciſe*; for, the work was ſtupendious, too great for finite capacities

ties to engage in, a work no way beneath God himself. A *Holy Good* and *juſt Law*, unto which was annexed a *ſevere threatning*, is tranſgreſſed, mankind is become *unholy* and *unclean*, altogether *filthy* and polluted, liable to to the greateſt miſeries: the Lord ſtill Juſt and Righteous, True, and faithful, a God of purer eyes than to behold iniquity, or delight in ſin, or in the unreconciled ſinner; *Sin* muſt be puniſhed, *juſtice* muſt be ſatisfied, *Holineſs* and *Truth Glorified*, but, *Man* in the circumſtances he then was, unable to do either; *He* cannot *appeaſe Gods Wrath*, nor *ſatisfy Juſtice*, nor *purifie*, or *cleanſe* his own heart to perfection, how then can he become the object of everlaſting love: or how is it poſſible that the *Gracious decree* be executed? I anſwer,

Whoever conſiders theſe things ſeriouſly, cannot but cry out, and ſay, if this work be accompliſhed, it muſt be the Lords own doing; and *marvelous in our eyes*. The *contrivance muſt be the effort of infinite wiſdome*; and the *Glory of that Grace*, for which ſuch a work muſt be carried on, is *Unſpeakable*: and verily the Lord hath ſhewn himſelf to be God, even in that he hath found out a way for the doing this. *Wiſdom* dwelt with *Prudence*, and found out the knowledge of this witty invention. *Prov.* 8. 12, 30. 3. *God the Father, conſulted with God the Son, and it rejoyced their ſoul*, that *Grace might be magnified*

*magnified*, that *Justice* and *Mercy* might greet each other. That the *Love* of God might be made known unto man, without the impeachment of the honour of his other Attributes.

But what was the contrivance? 'twas this; *God the Father entred into a Covenant with God the Son*, in which Covenant there is observable,

1. *What the Father required from the Son.*

2. *What the Father Promised the Son.*

1. What the Father required the Son to do, which more generally, was the *exalting Free-Grace in the actual Salvation of some, even in a way agreable with the other glorious perfections of God.*

But more particularly several things in order to the obtaining this end must be done.

1. *A body must be prepared for the Son*, he must assume humane nature: it being necessary, that he that *sanctifieth*, and *they who* are *sanctified*, should be of *one*, of *one common Parent*, *Adam*; and therefore God the Son took on him the flesh and blood, *viz.* The nature of the Brethren, the *humane* (but not *corrupt*) *nature*, *Heb.* 2. 11, 14, 16. And *therefore a body was prepared for the Son*, *Heb.* 10. 5. &c.

2. In *this nature*, God the Son muſt come *into the World*, *Prov.* 8. 30, 31. And *ſuffer for mans* ſin, *Iſa.* 53. 5. He was *wounded for our tranſgreſſions, he was bruiſed for our iniquities*, *Gal.* 3. 13. *John* 10. 18.

3. *He muſt render a ſinleſs, a full, compleat and perfect obedience to Gods Law, being made under the Law*, *Gal.* 4. 4. It became *him to fulfil all Righteouſneſs*, *Math.* 3. 15. He came *not to deſtroy the Law* but to *fulfil it*, *Math.* 5. 17. In doing which, *the end of the Law was anſwered, the honour of Gods Juſtice*, and *governing wiſdom conſerved*, and the *door of grace opened to believing, repenting, returning ſinners, who were given to the Lord Jeſus.*

4. The Lord Chriſt was obliged to keep and preſerve theſe given him, *This is the Fathers Will, that of all that he hath given me, I ſhould loſe nothing, but ſhall raiſe it up at the laſt day*, *John* 6. 39.

2. God *the Father* moreover doth *make rich promiſes unto the Son*, on the Sons performing the required conditions; The Son *ſhall be greatly rewarded*, he ſhall be *exalted*, and made very high, *Iſa.* 52. 13. Yea, God *highly exalted* him, giving him a *name* above every name, *Philip.* 2. 9. &c. Again God *gives him* a *ſelect number*,

who ſhall in proceſs of time be actually with him in the eternal glory: *He ſhall ſee his ſeed*, and the *travel of his ſoul*, and be ſatisfied, *Iſa.* 53. 10. 11. yea, a *ſelect number among the Heathen*, *Pſal.* 2. 8. *Nations ſhall run unto him*, *Iſa.* 5. 5. Who are called Children, *given* unto Chriſt, *Heb.* 2. 13. So *John* 10. 29. The Lord Jeſus Chriſt ſpeaking of his *ſheep*, that is, of thoſe that were *ordained to eternal life*, doth ſay *my Father which gave them me.* Thus you ſee, the *terms* of the *Covenant*, all ordered for the *exaltation of infinitely free Grace.*

## The USES

'Tis wonderful that the thoughts of God ſhould from all eternity be concerned for ſalm man's ſalvation.

3. That the *Lord Chriſt*, *God-man*, muſt engage in this *great work*, that he, who was eternally in the boſom of the Father, ſhould empty himſelf of the Glory of God and take upon him the form of a ſervant, is mightily ſurprizing. That God ſhould humble himſelf ſo infinitely, as to undergo the *wrath of the Father*! Oh what manner of love, what manner of Grace is this! Read *believingly*, and *conſiderately* the account given in the Scriptures of our Lord Jeſus his *fulfilling his part* of the Covenant in the particulars there-

of, and you cannot but ſee *free-grace, highly exalted.*

1. *God aſſumes humane nature.*

What a wonder is this, and how many miracles, were wrought for the effecting it, conſidering humane nature was by ſin *Corrupted,* and yet, it muſt be aſſumed, and united unto the divine, without *Corruption*!

2. *God* in this nature ſuffers; not, that the *divine nature,* as *ſuch,* is capable of the leaſt ſufferings; and therefore, 'tis the *humane nature,* that is the *immediate ſubject* of ſufferings; but *paſſions,* as well as *actions* being of *perſons,* we may ſafely ſay, That *he,* who is God, ſuffered: for, our *iniquities* were laid on Chriſt, *Iſay,* 53. *Chriſt was made ſin,* as 'tis 2 *Cor.* 5. 21. yea, and a *curſe,* that ſuch as do believe might be delivered from an eternal curſe. *Gal.* 3. 13.

But, *how* was *Chriſt made ſin,* or *in what ſenſe, were the iniquities of any laid on him? was the filth of ſin laid on Chriſt?*

CHAP.

## CHAP. IV.

The *difficulty propoſed in the laſt Chapter ſpoken unto. Sin with reference unto its* FILTH, GUILT and PUNISHMENT *diſtinctly conſidered*, and *Explained.* The puniſhment and Guilt of Sin *laid on Chriſt aſſerted. Concerning the* Filth of Sin. The *ſenſe of ſome* Antonomians, *reduced to three particulars*, propoſed. *Their* firſt Error in *ſaying the* Filth of Sin was laid on Chriſt, *detected*, and *confuted.* That *the Filth of Sin be laid on Chriſt* impoſſible. *The conſequences of this Error dreadful* and *unſcriptural. The* Purity *and* Holineſs *of Chriſt aſſerted and vindicated. The* Antinomians *abuſe* of the *Grace of God hinted.*

IN giving a truely Scriptural, a full, and ſatisfying anſwer unto this difficulty, we ſhall have a fair occaſion of ſhewing, How, and after what manner, *Free-Grace* is, in its Excellencies, diſplayed. But, that we may entertain right conceptions concerning this thing, we muſt carefully diſtinguiſh between the *Filth*, the *Guilt* and *Puniſhment* of ſin.

1. There is the *Sin* it ſelf *formally* conſidered

 which

which is a *tranſgreſſion* of a holy, good, and juſt Law; and accordingly, regarding *ſin* as it is either *contrary* to, or *different* from this Law, tis ſomewhat *impure*, *unclean*, and *polluting*. In *Sin* there is a *diſſonancy*, or *diſconformity* to the *preceptive* part of the Law, an irregularity, or a want of conformity unto it, an *obliquity*, which is, *filth*, *pollution*, a *blot* or *ſtain*, the *fault it ſelf*. In whomſoever there is this *fault*, or this *irregularity*, or *obliquity*, there is a *deformity*, there is *filth* and *defilement*, and that perſon is *truly faulty* for he hath tranſgreſſed the Law; there is ſo much in him, either *contrary unto*, or *diſſonant* from the Law, which is ſin, whence he may be ſaid to be formally, or in a *proper*, and *ſtrict ſenſe* a *ſinner* *.

[* More expreſly to declare what is this Filth, is ſomewhat difficult; although *Mæratius* the Jeſuite (*diſp. in ſum. Th. tract. de pec. diſ.* 13. *Sect.* 5. &c.) aſſerts that the *Macula peccati formaliter eſt ipſa malitia peccati actualis*; to which he adds, *quatenus moraliter durat, & perſeverat, etiam tranſacto Phyſice actu peccati*, &c. This he gives, as the general ſentiment of the *Modern Schoolmen*, concluding, that the actual *ſin*, though as *Phyſically* conſidered, immediately paſſeth away; yet as *morally*, it remains; called *actual*, as you reſpect the moment, in which 'tis committed; called the *Macula*, as it remains until by Repentance or the infuſion of grace it be blotted out: But I cannot comprehend *How* the *Filth* of ſin, which remains, ſhould be the ſame *Numerically* with the Act, which

which ſo ſuddenly ceaſeth to be, it ſeeming to be little leſs than an Implication to aſſert, that the *ſame Numerical act, is, and is not, in one and the ſame inſtant.* I ſhould therefore rather humbly conclude it to be thus. *Actual ſins* being contrary to the *Pure Law* of God are *Filthy* and *Impure*, which *Filthy* and *Impure Acts*, leave behind them much *Filth*, which conſiſts in vitious habits, which habits are ſtrengthned, by a frequency of ſinful, filthy Acts, and conſequently the ſoul thereby the more *filthy* and polluted; whence the remaining Filth is the continued blindneſs and *habitual averſion* of the heart from God.]

2. There is *Guilt*, which doth immediately attend this *ſin* where ever it is, ſo that whoever ſinneth, contracts *Guilt*, which *Guilt* is a liableneſs to puniſhment, an *Obnoxiouſneſs* thereunto for ſome *fault*. Guilt, as tis diſtinguiſhed from the *fault it ſelf*, is the immediate effect of the Fault, or of the ſin, and is not *properly* or in a ſtrict ſenſe ſin; but only *Metonymically*, and *Improperly* ſo. In which ſenſe, as I ſhall hereafter ſhew, 'tis frequently in Scripture called *ſin*. It being ſins reſpect unto the threatning part of the Law. For as the inclinations, thoughts, words, and actions, as diſſonant from, or diſconform unto the Precept of the Law, are formally ſins; even ſo, as *ſin* regards the threatning part of the ſame Law, 'tis *guilt*; *Guilt then is ſin's extrinſecal reſpect unto the threatning, the ſanction of the Law.* To be liable to the threatning

is to be *Guilty*. To be judged liable unto it, is to be judged *Guilty*, or to be judged a *ſinner*: I think not my ſelf obliged to inſiſt on the diſtinction, *inter Reatum culpæ & pœnæ*. For where-ever there is the *dignitas pœnæ*, there is the *obligatio ad pœnam*; (Whatever *Mæratius* and others ſay to the contrary) and there can be no *obligatio ad pœnam*, where there is not *Dignitas pœnæ propter culpam*.

3. The *puniſhment* is the *evil threatned for ſin*; 'tis an *evil* or ſomewhat *painful*, and grievous, inflicted for *ſin*. 'Tis *malum paſſionis propter malum actionis*, or *malum naturale propter malum morale*, which is alſo an *effect* of ſin, and frequently beareth the *name* of ſin, it's cauſe. And ſo the word that ſignifies *Sin* is uſed in the ſacred writing to denote *puniſhment*, as in *Gen.* 4. 13 * Where *Cain* ſaid, my *puniſhment is greater than I can bear*, that is, in the Hebrew, עֲוֹנִי mine *Iniquity* or my *ſin*, the like alſo in *Gen.* 19. 15. Leſt thou be conſumed in the *Iniquity* of "the City (is) ſaith *Ainſworth in loc.* The *Pun-* "*iſhment for Iniquity*, Hereupon is that uſual "Phraſe of *bearing Iniquity, for ſuffering Puniſh-* "*ment*, *Lev.* 28. 17, 19, 20. *Numb.* 14. 34. To *Puniſh* is to inflict evil on the *Guilty*, as *ſuch*; for evils inflicted on the *Innocent* as *Innocent*, are not *puniſhments*. Whence obſerve, that when 'tis ſaid,

* Note Gen. 4 7.

ſaid, our *Iniquities* were laid on the Lord Chriſt, we may ſafely underſtand it of the *puniſhment* and *guilt* of ſin.

1. That the *puniſhment of our ſin was laid on Chriſt*, is moſt evident, in that the Lord Chriſt, was made a *Sacrifice for ſin.* All his ſufferings being *Penal*, he being *wounded*, and *bruiſed for our ſins*, our *griefs* laid on him, and he *made a curſe for us.*

2. That the *Guilt of Sin*, *was* alſo *laid on Chriſt*, is a truth moſt agreable unto the Scriptures.

In order to the confirming which I ſhall attempt to ſhew (1) *That this is Poſſible*; the *Guilt* may be laid on Chriſt without the laying any *ſtain* on his moſt *pure nature* (2) that *this was really ſo.*

1. That *this may be*, viz. That the *Guilt of ſin may* be laid *on Chriſt*, and the Lord Chriſt remain *pure* and *free* from the leaſt *blemiſh*, appears from this, that the *Guilt* of ſin doth not contain in it, the *formal nature of ſin* that is ſo Polluting, it being ſomewhat extrinſecal thereunto, and conſequently *ſeparable from ſin*, yea, and from the *actual ſinner*: I know that *Bellarmine*, who, denies the *Guilt of ſin to have been laid on Chriſt*, doth aſſert, Guilt to be *inſeparable* from the ſin it ſelf,

for

for, ſaith he, ſpeaking of the *Reatus culpæ*. "*Reatus, ut rectè docet* Philippus, *eſt Relatio, "cujus proximum fundamentum eſt actus malus, "ſive iniquitas. Non poteſt autem Relatio* à "fundamento proximo ſeparari, *quia ex ipſo fun- "damento naturaliter & neceſſario ſequitur. Bell. de amiſſ. Grat. & Stat. peccat. l.* 5. *c.* 7. But what more evident, than that, although, *ſin* ever contracts *Guilt*, and *Guilt* ever attends *ſin*; Which is the whole *Bellarmine* proves in ſaying that *Relatio ex ipſo fundamento*, &c. yet *Guilt* is not an *Inſeparable Conſequent* of ſin, even according to the ſenſe of the *Schoolmen*, yea, and of *Bellarmine* himſelf. Do not the *Schoolmen* generally diſtinguiſh between the *Guilt* and *Filth* of ſin? *Malderus* in 12*æ. Thomæ, q.* 85. *art.* 1. 2. mentions eight different ſentiments that the Learned entertain concerning the *Macula*, the *Filth of ſin*, and 'tis the opinion of *but* a few, that the *Macula* and the *Reatus* is the *ſame*; Theſe Schoolmen commonly diſcourſing of the *Fault* it ſelf, the *Macula*, and the *Reatus culpæ*, and *Reatus pœnæ* as diſtinct; ſo *Mæratius* the *Jeſuite diſp. in ſum. tract. de pec. diſp.* 13. *ſect.* 5. and *Bellarmine*: They moſtly *agreeing in this*, That the *Reatus culpæ*, or the *Dignitas pœnæ* is not the ſame with the *filth* of ſin, neither doth this *Guilt* contain within it the *formal nature* of ſin. "For ſaith *Mæratius, ubi ſupra. Quare cum ex "omni peccato ſequatur pœnæ Dignitas, & dig-*

*nitatem*

" *nitatem obligatio; ſi Dignitas hæc, & obligatio,*
" *ſit formaliter peccatum, ex iis altera dignitas,*
" *& obligatio ſequetur, quæ vel erit peccatum,*
" *vel non; ſi ſecundum, habemus intentum ; ſi pri-*
" *mum, dabitur proceſſus in infinitum*; yea, and they farther conclude, That the *guilt* is *ſeparable* from the *fault it ſelf*. Dignitas & obligatio luendæ pœnæ poſſunt in eo eſſe, qui caret peccato; yea, and *Bellarmine* ubi ſupra c. 19. aſſerts that Reatus " culpæ *non eſt* propriè peccatum, *ſed effectus*
" *neceſſario conſequens, & aliquid manens poſt ac-*
" *tum peccati, non enim homo eſt* dignus odio *præ-*
" *ciſè, quia peccavit, alioqui nunquam talis digni-*
" *tas auferri poſſet, &* peccatum eſſet Irremiſſi-
" bile; *ſicut fieri non poteſt, ut qui peccavit, non*
" *peccaverit ; præterea talis dignitas* &c.--- *non*
" eſt aliquid recedens à lege----*non* deformat, *vel*
" occidit ſpiritualiter animam, *non eſt* privatio
" boni, neque habet aliquid aliud eorum, quæ
" propriè peccato conveniunt. So plain 'tis, that *Guilt*, the *Guilt of the Fault*, is not *properly*, or *formally ſin*, 'tis ſomewhat *diſtinct* from the *Fault*, *for it* doth not pollute, or deform the ſoul ; yea, Guilt is *ſeparable* from the *fault it ſelf*, otherwiſe, the *Guilt* of *Adam*'s actual ſin, could not be made *ours*, for if his actual ſin, and the guilt thereof, had been *inſeparable*, there could have been no paſſing of the guilt of his ſin to us, unleſs his actual ſin had been removed alſo from him unto us. Again the *pardon of ſin*, which conſiſts in the

the removing the guilt of ſin, would alſo become an Impoſſibility to the unſpeakable horrour of all the Children of fallen Adam. But that the Guilt is ſeparable from the filth of ſin, is eaſily illuſtrated, by the *Metaphor* of a *Debtor*, *Creditor*, and *Surety*, according to the Rules of Law. A *Debtor* is liable to pay one thouſand pounds unto his *Creditor*. This *liableneſs is Guilt. Inde Reus conſtitutus dicitur, qui ſe obligavit.* Which *Guilt* may be the product of his own extravagancy or Fault: But this *debtor becoming Inſolvent*, another who voluntarily undertaking the payment, thereby becomes *liable to pay* the debt, *i. e.* He becomes *Guilty*: [ For, Interdum Reus Expromiſſorem ſignificat, *i. e. eum, qui* alienam *in ſe* obligationem, *vel* novatione, *vel* delegatione ſuſcepit. *Schard.* in verb. ] but *Guilty* of anothers *Fault*, [*Venia* namque digni *ſunt*, *qui* alienâ tenentur Culpâ, *cujusmodi ſunt* Fide-juſſores pro alieno debito obligati. *Schard.* in verb. *Fidejuſſ.*] So plain it is, That the *Fault*, and *Guilt* are ſo *ſeparable*, that the *Fault* may remain on the one, when the *Guilt* paſſeth to the other.

2. But ſecondly, That the *Guilt of our ſins* paſſed from us unto Chriſt, is now to be conſidered. But before I proceed to do ſo, it muſt be duly remembred, That, what hath been already ſaid, doth with the greateſt clearneſs ſhew, *That the laying the Guilt of ſin on Chriſt, may be without*

*cut the caſting any Filth on the face of this our bleſſed Lord.*

But to the Proof.

1. This may be evinced from the conſideration, that Jeſus Chriſt ſuffered for our ſins as a *ſurety*. The Lord Jeſus voluntarily offered up himſelf, and moſt freely undertook to pay what ſinful man, the *Debtor*, could not: On which account *He* was immediately liable to pay the *Debt*, or undergo the puniſhment (*i. e.*) He was *Guilty*, as has been already intimated: *Man* was *faulty* in contracting ſo great a debt, but *Chriſt* was *innocently merciful* in taking it on himſelf to ſatisfy the Father whereby Chriſt became *Guilty* of anothers *Fault*. But,

2. *God the Father's inflicting evil* on Chriſt as *Penal* moſt righteouſly, doth neceſſarily infer this truth; It being *unjuſt* to puniſh any, but the *Guilty*: to which add *thoſe Scriptures*, that make mention of the *Lords bearing our iniquities, his being wounded for our tranſgreſſions, his being made ſin*, and a *curſe*, *Iſa.* 53. 4, 5, 6. 2 *Cor.* 5. 21. *Gal.* 3. 13.

That which will give light unto theſe texts, and ſtrength unto my arguments is a *truth* of great importance concerning the *guilt*, and

*puniſh-*

*puniſhment* of ſin, *viz.* That *although the Fault, and the Guilt are ſeparable* yet the *Guilt* and *Puniſhment are not*; Whence whoſoever is found *Guilty* at the *Bar*, *muſt be ſentenced*, yea, and *puniſhed* as *ſuch*. If Guilt and Puniſhment had not been by the unalterable determination of *God*, as he is a *Righteous Lawgiver*, ſo fixedly united unto each other, as never to admit of the leaſt ſeparation, the Juſtice and Righteouſneſs of God might have been ſufficiently glorified in the pardoning ſin without any regard unto a ſacrifice, yea, it might have been *poſſible*, for that bitter cup, to have paſſed, according unto the Lord Jeſus his deſire; and man, notwithſtanding might have been moſt happy. But ſince Laws would appear to be but *ludicrous* and *feeble things*, without a due *execution* of the threatned evil, caſting the worſt of reflections upon the Lawgiver, *God*, who is *Infinitely Wiſe*, *Holy*, *Juſt*, and *Righteous* giveth moſt illuſtrious inſtances of the *Excellency of his Laws*, in that there is a day, in which ſearch ſhall be made after the tranſgreſſour, and when all ſuch, as are found guilty ſhall be condemned to the threatned puniſhment; for God will by no means *clear the guilty*, *Exod.* 34. 7. They that ſhall preſume to *Juſtifie* the *wicked*, or, *condemn the Righteous*, even they both are an *abomination unto the Lord*, *Prov.* 17. 15. Whence 'tis a thing moſt *unjuſt to puniſh* the *Innocent*, and permit the *Guilty* to go free: which

which being ſo, it follows, that whoever is juſtly puniſhed, muſt be really guilty of his own or of anothers fault; to puniſh any as not guilty, or as innocent, is as great an act of injuſtice, as 'tis, *not* to *puniſh* thoſe who at the Judgment-Seat are found *Guilty*. Theſe truths carry their own evidence with them, proclaiming this other, namely, *That if the Lord Jeſus Chriſt did bear the Puniſhment of our iniquities*; it was, *becauſe antecedently thereunto*, the *Guilt of our iniquities was laid on him*; And that the Lord did undergo the *puniſhment* of our ſins can never be denied by any, that believe the fore-mentioned texts, it being ſo expreſs, *That he hath born our griefs, and carryed our ſorrows*; *he was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, yea, the Lord *hath laid on him the iniquity of us all*, he was *made ſin*, and a *Curſe*. But in what ſenſe, if not in this, That at leaſt the *puniſhment* of our iniquity was laid on Chriſt? Is not this ſo plain that neither *Arminian*, nor *Papiſt* do preſume to deny it? *Bellarmine*, I am ſure, aſſerts it, and if the *Puniſhment* of ſin be laid on Chriſt, ſince 'tis done by the Lord who is *Juſt*, it muſt be becauſe *antecedently* to the infliction of puniſhment; *Guilt* was laid on him, for otherwiſe not only the *Innocent* would be puniſhed, but moreover as *Innocent*, which is *injuſtice*; for, although an *Innocent Perſon* may *juſtly* undergo ſevere puniſhments; yet not *as Innocent*, but as *guilty of another's Faults*. For

For the fuller clearing this Truth I'le only attempt to prove, that the *bearing ſin*, or *Iniquity*, or the being *made ſin*, and a *Curſe* doth ſignify *both* the being *Guilty* and *as ſuch* the being puniſhed.

That *Puniſhment* by a *Metonymy*, bears the name of *ſin*, I have proved out of *Gen.* 4. 13. *ch.* 19. 15. and which may be further confirmed, from that in 1 *Sam.* 28. 10. Where *Saul* ſware to the Witch, that there ſhall no *Puniſhment* happen unto her: In the Hebrew 'tis עון there ſhall no *Sin*, or *Iniquity* happen. So alſo in *Zechar.* 14. 19. This ſhall be the *Puniſhment* of *Ægypt* and the *Puniſhment* of all nations. In the Hebrew 'tis חטאת the *ſin* of *Ægypt*, &c. In like manner to *bear ſin*, is to bear the *Guilt* or *Puniſhment* of *ſin*, *Ezek.* 18. 20. The Son ſhall not *bear the iniquity* of the Father, (*i. e.*) the Son ſhall not bear the *Guilt*, nor the *Puniſhment* of the Fathers ſin; but the *wickedneſs* of the wicked ſhall be upon him (*i. e.*) the *Guilt* and *Puniſhment* of the wicked ſhall be upon him; whence that word which in the Hebrew doth ſignify *Guilt* doth alſo ſignify *Sin*; tis אשם *Gen.* 42. 21. we are *Guilty* אשמים the ſame word is elſewhere tranſlated *ſins* and *treſpaſſes*; as in *Pſal.* 68. 21. God will wound the hairy ſcalp of ſuch an one, as goeth on ſtill in his *treſpaſſes* באשמיו Again to have *iniquity laid on us*, is the ſame with the bearing *iniquity*, that

is,

is, the bearing the guilt of ſin. In fine, The *being made ſin*, and the *being made a curſe*, are *terms* much of the ſame import, denoting the *Guilt* and *Puniſhment*, and (as I humbly conceive,) *more properly*, the *guilt* of *ſin*, becauſe the *wicked*, even on their ſinning are *immediately accurſed*; are *obnoxious*, though not *immediately Puniſhed*, *q. d.* Since to be *obnoxious* is to be *guilty*, to be *curſed* is to be *guilty*; but, that the *being made a curſe* doth not, as formerly conſidered, ſignify the *being made formally ſin*, is evident, in that, 'tis an *evil threatned* for what is *ſtrictly ſin*; and therefore, *as ſuch*, denotes ſomewhat diſtinct from *ſin*, taking *ſin*, in a ſtrict ſenſe, for the *very fault*, or *tranſgreſſion it ſelf*.

Thus I have in ſome weak meaſure performed, what I engag'd to doe, and have prov'd, *That Guilt is ſeparable from Sin*, the formal Nature and Filth thereof; and conſequently, *may paſs from us to Chriſt*, even when it muſt not be concluded as if *Chriſt* had been for ſuch a reaſon *formally* a *ſinner*. I have further ſhewn, *That the Guilt*, as well as *Puniſhment of ſin*, is *laid on Chriſt*, *Theſe* being ſo *inſeparable*, that a *Righteous Judge* in doing Right, *cannot omit the Puniſhing the Guilty*; nor preſume to inflict any evil *penally on ſuch*, as are *not in any wiſe Guilty*. But,

3. To conſider the *Filth of Sin*. The *Filth of*

*Sin*, being of a *Polluting* and *Defiling Nature*, was not *laid on Christ*, as some very boldly have asserted, who not distinctly minding *what the Filth of Sin* is; *how distinguished from Guilt*, &c. have under the notion of exalting *Free-Grace*, fain into *Dangerous Errors*; which I will essay to demonstrate by shewing the *falseness*, *Absurdity* and *Impossibility* thereof. But before I do so, 'twill be necessary, that I acquaint you with the sense of those men that assert it, which is this.

"God doth not only lay the *Punishment* and "Guilt of Sin on Christ, but *simply* the *very* "*Fault it self*, that men commit, that is, The "*Transgression it self* is become the *transgression* "*of Christ*, so that, in respect of the *Reality* of "being a *Transgressor*, Christ is as *really a Trans-* "*gressor*, as the person that did commit the "sin.——Yea Christ Jesus by vertue of Gods "laying sin on him, is as *really a Transgressor*, "as if he *himself*, *had actually committed Trans-* "*gression*. The very *Erring*, *Straying*, and *Trans-* "*gressing* of the Elect is passed from them and "laid on Christ.---Hast thou been an Idolater, "Blasphemer, *&c.* If thou hast part in the Lord "Christ, *all these Transgressions of thine* become "*actually* the Trasgressions of Christ, and so *cease* "*to be thine*, and thou ceasest to be a Trans-"gressor from that time they were laid on Christ "to the last hour of thy life.----Thy Sins being "laid on Christ are taken from thee.---If God

"him-

" himſelf ſay, thy ſins lye upon thee, and with-
" al ſay, he did before lay them on Chriſt, how
" much is this better than a Contradiction?——
" The Sin it ſelf or the *Filth* is removed from
" the Elect by being laid on Chriſt, and the ſoul
" made *Perfect*.— God doth not waſh them by
" halves, nor doth he leave ſome *ſpots* and *blemi-*
" *ſhes* and *ſtains* behind.— *Chriſt's holineſs* is im-
" puted unto the Elect, as well as his Righteouſ-
" neſs, otherwiſe they could not be perfect in
" this life, ſince the *Spirit's work in their Sancti-*
" *fication is but imperfect* in this life; 'tis Chriſt
" therefore who by bearing our ſins carries away
" all the *Abhorrency* and *loathſomneſs* of ſin,
" otherwiſe God could take no pleaſure in us.
" ——God is a God of ſo much Purity, that he
" *cannot endure that Perſon where the leaſt SPOT*
" *of Sin is found.*

This, and much more, is aſſerted by Dr. *Criſp* in his Sermons on *Iſaiah.* 53. 6. as alſo by *ſome others*, which for the greater clearneſs, I'le *ſum* up in theſe following particulars.

1. That theſe men conclude that the *Filth of ſin is laid on Chriſt*, and made *really his Filth.*

2. That Chriſt is our Juſtification by the Imputation of his Righteouſneſs, *even ſo, he is our Sanctification by the Imputation of his Holineſs.*

3. That the *Filth* of ſin being laid on Chriſt, *the Elect* are *thereby totally*, and *perfectly* delivered from every *loathſome* Spot and *blemiſh of ſin*.

To all which I reply diſtinctly.

1. To the *firſt*. That the *Filth* of ſin is laid on Chriſt, and made *really his Filth* (as they ſay) this is *Impoſſible*, *Abſurd* and *Falſe*.

1. *Impoſſible*, for by the *Filth* of ſin we muſt underſtand, either *Irregular*, *Oblique*, and *diſorderly defections*, or *inclinations*, or *words*, or *actions*. For ſin is a *moral relation*, which cannot be, but in a ſubject; and as the *Perſon ſinning*, is the *Remote Subject*, even ſo, the *Diſpoſition*, *Thought*, *Word* or *Action*, or ſome *defection* muſt be the *neareſt Subject*; whence then, ſince ſin cannot be, and not be in ſome *Subject*, the ſin in its filth cannot paſs from us to Chriſt, but in *tranſity*, *i. e.* in its paſſage from one Subject to another, it muſt be conſidered, as in no *Subject* (*i. e.*) as what is *deſtroyed*. For the Relation muſt paſs without its Subject, which is *impoſſible*; or with the *neareſt Subject* it ſelf, that is, All our *ſinful Defections*, *Propenſions*, *Words* and *Actions* muſt paſs from us into Chriſt, but if this be not alſo *impoſſible*, what is? But 2*ly*. 'Tis *Abſurd* and falſe. For,

2. If

2. If the *Filth* of our ſin be laid on Chriſt, then ſurely, the Lord Chriſt is thereby made *really filthy*; for as *Guilt* is laid on Chriſt, and thereby Chriſt is made *really guilty* that is, really *guilty of another mans ſin*, even ſo, if the *Filth* of ſin be laid on Chriſt, then Chriſt muſt be *really filthy*, for *in quocunque ineſt abſtractum, de eo dicitur concretum*, the *denomination* is *à forma denominante*: *Filth*, on whomſoever 'tis, doth give the denomination of *filthy*; but was our Lord Chriſt really filthy? Was there any ſin in any reſpect in him, who knew no ſin, and in whom there was no guile? *Guilt* is an *extrinſecal reſpect* of ſin to *the threatning of the Law*, and a man may be *guilty* of ſin, that is of *anothers ſin*, who hath no ſin in him of *his own*; but *Filth* the *fault it ſelf*, is ſo *intrinſecal to ſin*, that in whomſoever the *Filth of ſin* is, in him *ſin* muſt be; and were it a thing poſſible, that the ſin of the elect ſhould paſs from the elect to Chriſt, it would make the Lord Chriſt a *real ſinner*, *really Unclean*, *Impure*, *Filthy*, and *Corrupt*, but who can entertain ſuch a thought without abhorrence? For,

1. The *Scriptures* never aſſert that the *Filth of ſin* was laid on Chriſt. 'Tis true our *iniquities* were laid on Chriſt, that is, the *Puniſhment* and *Guilt* of our iniquities, as hath been proved, but not the *Filth of our iniquities*; neither was it neceſſary, that any more ſhould be

laid on Chriſt, than the *Puniſhment* and *Guilt*. For the LordChriſt came only to exempt us from wrath, to bring us into a ſtate of Grace, and to purchaſe a right to glory for us, by his *ſufferings*, and *perfect righteouſneſs*. But,

2. The *Scriptures* do moſt vehemently conclude, that there was no *ſpot in Chriſt*.

1. As *Chriſt* is *God*, we cannot ſay, that any *Filth* was on him without *blaſphemy* ſurely, that *God*, who is of purer eyes than to behold iniquity, could never be ſo in love with the *filth*, the *worſt of iniquity*, as to take it on himſelf. Neither (2) Durſt we aver that the Lord Chriſt, with reſpect to his *Humane Nature*, had the leaſt *Filth* of ſin, either in, or upon him. For he was born an *Holy thing*, *Luke* 1. 35. therefore alſo that *Holy* thing, which ſhall be born of thee, ſhall be called the Son of God. He was *born with holy inclinations*, and propenſions, yea and all his *Thoughts*, *Words* and *Actions* were *holy all his lifetime, for he fulfilled all Righteouſneſs*, *Matth.* 3. 15. *ch.* 5. 17. and at his *death*, *his blood was the pretious blood of him*, who was *without blemiſh and without ſpot*, 1 *Pet.* 1. 19. He *did not ſin*, neither was *guile found in his mouth*, *Ch.* 2. 22. For ſuch an High Prieſt became us, who is *Holy*, *Harmleſs*, *Undefiled*, *Separate* from *Sinners*, *Heb.* 7. 26. Which could not be, had

had he the leaſt *ſpot* or *blemiſh on him*. Note well *Iſa*. 53. 9.

3. In what *part of Chriſt* was the *filth of ſin laid*, or what was there in Chriſt, that was either *faulty*, or *filthy*? was there any *flaw* in his *underſtanding*, or, were the *inclinations* of his ſoul after evil? were his thoughts irregular, or his words, or actions diſſonant from Gods Law? The *Filth* of ſin is a *ſpiritual filth*, polluting the Soul, but which part of his righteous ſoul was polluted? was our *Ignorance* laid on Chriſt, making Chriſt *Ignorant*? or our *Pride*, *Stubbornneſs*, *Uncleanneſs*, *Sinful anger*, and *Undue Paſſions* in Chriſt? was the Lord Chriſt, *Ignorant*, *Proud*, *Paſſionate*, or *Unclean*? what ſound believer doth not tremble at ſuch thoughts as theſe. But, for the *Filth* of ſin to be laid on Chriſt, and yet the Filth of no one particular ſin to be found on him, is ſtrange. Oh that men, who preſume to contradict the Generation of the Juſt, would ſhew, what they mean by the *filth of ſin*, as 'tis diſtinguiſhed, both from *Guilt* and *Puniſhment*, and *what* they underſtand by the *Fathers laying the Filth of ſin on Chriſt*, or *what* by the words, *tranſacting the filth of ſin on Chriſt*! For methinks, 'tis impoſſible, that any truly gracious ſoul ſhould conclude *that the filth of ſin, the*

*fault it ſelf, as diſtinguiſhed from Guilt and Puniſhment, can in any reſpect be laid on Chriſt.*

Wherefore then conſider, 'tis a great diſhonor to *Free-Grace*, to ſay, *that the Father laid* the *filth of ſin* on Chriſt, for this is inconſiſtent with the *Holineſs* and *Wiſdom* of God, and to ſet up *Free-Grace* to the reproach of *Divine Holineſs* or *Wiſdom* is to *abuſe it.*

CHAP.

## CHAP. V.

A *ſecond Error of the* Antinomians, *viz.* The *Elect made holy by Chriſt's Holineſs.*
Somewhat *concerning Juſtification premiſed.*
*Several reaſons againſt the* Error.
*Wherein its tendency to the ſubverſion of a great part of the Chriſtian Religion is evinced. The third error conſidered,* its *deſtructiveneſs to all Religion proved particularly.*

### To the Second.

"THat, as Chriſt is our Juſtification by "the imputation of his Righteouſneſs, "even ſo, *he* is our *Sanctification through* the *imputation* of *his holineſs.* For 'tis ſuggeſted, that they muſt be *perfectly* Holy before their entrance into Heaven, and that they are not made *ſo* in this life by the *ſanctification* of the Spirit, therefore it muſt be by the *imputed Holineſs* of Chriſt.

That I may be the more clear in conſidering this, I humbly apprehend it very neceſſary, that I do acquaint the *vulgar*, with the true notion of *Juſtification*, and *Sanctification*; In order unto which, tis requiſite, that we remember the

the *distinction*, that is between the *guilt*, and the *filth* of sin, *Justification* respecting the *guilt*, *Sanctification* the *Filth* of sin; *Guilt of sin*, is an *external respect* of it with regard unto the *sanction* of *the Law only*, and is *separable* from sin, as the Reverend Dr. *Owen* also hath shewn of Justification *pag.* 285. But the *Fault* it *self*, or the *filth*, the *transgression* of the *preceptive part of the Law* is the *formal nature of sin*, and is so *intrinsecal* thereunto, as to be *inseparable from* it. *Justification* then makes only an *external-relative-change*, by removing *guilt*, and giving us a *right* to life, and as it regards *guilt*, it respects the *past State*; *Sanctification* imports an *internal, and a physical change* by introducing *new light* into the the heart, and new *principles, inclinations*, and *propensions towards God*, and regards the *future state*, weakning the *habits* of *sin*, *strengthening* the *habits* of infused Grace, and thereby preventing much sin, that otherwise would pollute the soul, whereby the man is in *part sanctified*; *Justification* is through the *blood*, and *righteousness of Jesus Christ*; *Sanctification* is through the *working of the Spirit of* the same Lord Jesus: *Christ* is our *Justification* by his *blood*, and *Righteousness*; and the same *Christ* is our *sanctification* by his *Spirit*. For God hath chosen you to salvation, *through the sanctification of the Spirit*, 2 *Thes.* 2. 13. 1 *Pet.* 1. 2.

Thus the *filth* and *guilt* of sin are distinguished, and accordingly *Justification* and *Sanctification*

*tion*: But ſuch as confound the *guilt* and *filth* of ſin with ſome * cannot but confound *Juſtification* and *Sanctification*, and conſequently, fall into the *Popiſh error* about this point; for the great error of the *Papiſts* in this, lyeth much in their conſidering *Juſtification* and *Sanctification promiſcuouſly*, as though, the being *Juſtified* did import the ſame with the being *ſanctified*. Whence 'tis, that it muſt be ſeriouſly conſidered, that *Juſtification doth no way regard the filth of ſin, as its object*. Neither is the ſoul cleanſed from *filth*, even in that 'tis *Juſtified*; for *Juſtification*, as *ſuch*, doth not conſiſt in the renewing of our minds, or the making any *internal-phyſical*-change on our hearts, for that is the *Spirits work in our Sanctification*; and therefore it muſt be acknowledged, That we are not made *holy* by Chriſt's *Holineſs*, by the *imputation of it*, (*i. e.*) God doth not judge the elect to be really and perfectly holy, becauſe Chriſt is *really and perfectly ſo*; for *Holineſs*, in whomſoever 'tis, imports an *inward work on the ſoul*. No one can be really, and perfectly holy, but he, in whom are the *habits of holineſs*.

* 'Tis ſaid by one, I do not think, as ſome do, *that Guilt differs from ſin*, as that which is an obligation, or a binding over to the Puniſhment of ſin, rather than *ſin it ſelf* being paſt and gone, to be guilty, and to commit a ſin is all one, they are but two words expreſſing the ſame thing. Dr. *Criſp.* on *Iſaiah*.

He

He whoſe Propenſions, Diſpoſitions, and Habits are not holy, cannot be *reputed perfectly holy*; Chriſt's Holineſs therefore cannot be made ours, but by a *transfuſion of Chriſts Habits* into our ſouls; 'tis true, *Chriſts Righteouſneſs* may be *given us*, and after the *Donation* or *gift thereof*, be truly *reputed*, and *reckoned*, as ours, and we may be *dealt with accordingly*; but there can be no giving the *Holineſs* of Chriſt unto us, in a way diſtinct from the imputation of Righteouſneſs, but by *transfuſing* it into us, which is as impoſſible, as the *transfuſing of ſin* from one into another (*a*).

(*a*) So that, underſtanding the courſe of Scripture, and the common uſe of the phraſe of *Reckoning* and *Accounting*, you ſhall find that *Imputing* is nothing but Gods *determination*, and *concluſion* that he doth paſs upon things, as *really* and *truly things are*, without any *Imagining* and *fancying* things to be ſo and ſo, when indeed and Truth they are not ſo. Dr. *Criſp.* on *Iſaiah*. whence if the *Elect* are *Reputed perfectly holy by Chriſts holineſs*, the holineſs of Chriſt muſt be indeed, and in Truth in *them*; for *De quocunque dicitur concretum, ei inest abſtractum. Dici de, ſequitur eſſe in.*

For the clearing this, remember that as *ſin*, *guilt*, and *Puniſhment* are to be diſtinctly conſidered, even ſo *Holineſs*, *Righteouſneſs* and the *Reward*. But, before I proceed to ſhew, how *Holineſs*, *Righteouſneſs*, and the *Reward* are to be diſtinctly conſidered, it will be meet I prove,

That

That (although *Holineſs* and inherent *Righteouſneſs* are the ſame, yet) there is a *Righteouſneſs*, ſomewhat *diſtinct* from *Holineſs*, which is done by a due obſervation of the import of the words *Righteous* and *Holy*; for if to be *Righteous* is ſomewhat diſtinct from the being *Holy*, then ſurely *Righteouſneſs* is ſomewhat diſtinct from *Holineſs*, in that the *Denominatives Righteous* and *Holy*, are from *Righteouſneſs and Holineſs*, their *Denominating Forms*; for which reaſon, if *Righteouſneſs*, and *Holineſs* be the *ſame*, ſince *Denominativum* & *Denominans conveniunt in re ſignificatâ*, quia *ſignificant eandem formam eſſentialiter*, to be Righteous and to be Holy muſt be the ſame; The ſame *denominating Form*, *ever giving the ſame denomination*: And if to be *Righteous*, be not the ſame with the being *Holy*, Righteouſneſs and Holineſs cannot be the *ſame*; But to be *Righteous*, is ſomewhat diſtinct from the being *Holy*. To be *made Righteous*, is to be *declared*, *pronounced*, *judged*, *eſteemed and reputed* in the eye of the Law to be *juſt*, *i. e.* to be *not guilty*, not *liable unto the curſe due to ſin*, but to have a right unto the Reward. He is Righteous (that is,) *not guilty*; He is Righteous (*i. e.*) He hath a *right* unto the *Reward*. But to be made *Holy* is another thing, it is to be *Sanctified*, which is by the *infuſion* of Habits into the Soul. To be *ſanctified*, is to be *Phyſically* and *internally changed*, to be inherently Holy. So that 'tis moſt

apparent

apparent, that there is a great difference between the being *Righteous*, and the *being* Holy; or between the being *made Righteous*, and the being *made Holy*; the *one* being our *Juſtification*, the *other* our *Sanctification*, which do greatly differ: And therefore *Righteouſneſs*, as *Formally* and *ſtrictly* conſidered, differs from *Holineſs*, for, otherwiſe the *imputation* of *Righteouſneſs*, would be the ſame with the *imputation of Holineſs*, or our being made Righteous would be our being Holy, (*i. e.*) by a *Righteouſneſs imputed*, we ſhould be *ſanctified*, which is moſt untrue; it being a confounding, *Juſtification* and Sanctification. A thing not to be admitted by ſound Proteſtants; which confuſion cannot well be declined but by our diſtinguiſhing between *Holineſs* and *Righteouſneſs* as well as between *ſin* and *guilt*. That there is a difference between *theſe* and the *Reward* is no way doubted by any.

This premiſed, I proceed to the ſhewing how *Holineſs*, *Righteouſneſs* and the *Reward* are diſtinguiſhed.

1. *Holineſs*, which is oppoſed unto the *formal* nature of ſin, conſiſts in the ſouls *conformity to the preceptive part of the Law*. When the inclinations, propenſions, thoughts, words and actions are exactly agreeable to Gods moſt *holy* Law, then 'tis, that the man is *Holy*: *Formally Holy*. *Chriſt's Holineſs* then conſiſts in the *conſonancy*, *agreableneſs*

*agreeableneſs* and *conformity* of *Chriſt's propenſions, diſpoſitions* and *habits unto that Law given him by the Father*, and is *ſubjectively* in *Chriſt*; The Lord Jeſus Chriſt, exactly anſwering the whole Law, in his life was *perfectly holy*.

2. *Righteouſneſs*, as 'tis condiſtinguiſhed from *Holineſs*, regards rather the *promiſſory part of the Law*, than the *preceptive*, it being in an eſpecial manner oppoſed unto *Guilt*, as *Holineſs* is unto ſin; whence as to be Guilty and Unrighteous imports one and the ſame thing, even ſo to be *Guiltleſs* or *Innocent*, and to be *Righteous*. For ſaith the Apoſtle, as by one mans diſobedience, *many* are made *Sinners* (*i. e.*) *guilty*, even ſo by the obedience of *one* ſhall *many* be made *Righteous*, *i. e. Guiltleſs* or *Innocent*, free from wrath, having a Right unto the Reward: *Righteouſneſs* being *holineſs's reſpect unto the promiſſory part of the Law*, and is ſomewhat *extrinſecal* unto holineſs and therefore can as eaſily paſs from one, unto another, as Guilt can; and as the ſin of one cannot be *imputed* unto another, but in its *Guilt*, even ſo the *holineſs* of one, cannot be imputed unto another, but in its *Righteouſneſs*.

3. The *Reward* is the *good thing promiſed* unto *Holineſs*, as the *Puniſhment* is the evil threatned againſt ſin: And the *Reward* neceſſarily preſuppoſeth a *Righteouſneſs*, as the *Puniſhment* doth *Guilt*.

*Guilt*. And as no puniſhment but for guilt, ſo no *Reward* but for *Righteouſneſs*; for as *Reatus* is *dignitas pœnæ propter culpam*, ſo *Righteouſneſs* is *dignitas præmii propter obedientiam perfectam*, and the Reward is for righteouſneſs. From the whole it muſt be noted, That as *Guilt*, which is ſins *extrinſecal reſpect* unto the *threatning* of the Law, may paſs from the actual ſinner, and be made the guilt of him who knew no ſin, without a paſſing of the actual ſin; even ſo *Righteouſneſs*, which is the *extrinſecal reſpect of Holineſs* unto the *promiſſory part of the Law*, may paſs from Chriſt, who is perfectly Holy, to another that is not ſo.

This being ſo 'tis eaſy to conclude,

1. That the *Reward* of Chriſts obedience may be actually given out unto all ſuch, as are united unto Chriſt. As the *puniſhment* of mans ſin, was laid on Chriſt, even ſo the *Reward* of Chriſts *Holineſs* ſhall be given unto the believer. The *Reward*, conſidered *ſtrictly*, and in an *eminent manner*, is the product of Chriſts *Righteouſneſs* and Holineſs, it being given out, as the great *effect* of Chriſts fulfilling the Law of Innocency, and not as the *merit* of our obedience.

2. The *Righteouſneſs* of the Lord Chriſt, is given

given unto all ſuch, as are born of God, as do ſavingly believe; Even *as* their *guilt* is made *Chriſts*, *ſo Chriſts* Righteouſneſs is made *their* Righteouſneſs. In which there is a *non-imputation* of ſin, and an *actual imputation of Righteouſneſs*, God doth not proceed in Judgment with them, as with *guilty ſinners*; but treats them as *Righteous*, giving them a *Right to Impunity* and *Glory*, ſo that the *freedom from Puniſhment*, and the *eternal* life is the *effect* of this Righteouſneſs of Chriſt, which Righteouſneſs is *given* unto, and *reckoned*, *judged* and *eſteemed* to be the *Righteouſneſs* of the believer, which can eaſily be made theirs, as hath been already ſhewn. But,

3. The *Holineſs* of Chriſt, was never deſigned by God the Father, or the Son, for the *formal Sanctification* of any, For as the being *juſtified* or made Righteous by Chriſt's Righteouſneſs, denotes an *extrinſecal*, an *outward* and a *relative change* only, even ſo the being *ſanctified* by Chriſts Holineſs muſt import an *internal* and *phyſical change*, which cannot be, but by the *transfuſion* of the *acts* or habits of Holineſs from one unto another; For *Sanctification*, which moſt certainly is ſomewhat diſtinct from *juſtification*, conſiſts in a *real internal phyſical change*, done by the *infuſion* of new *habits*, diſpoſitions, *&c.* Whence then it will follow, that if we are *Sanctified* by Chriſts *Holineſs*, the *Holineſs* of

Chriſt muſt be *tranſfuſed* into us, for *Holineſs* is ſeated in the ſoul, as in its moſt *proper Subject*. Yea, the *Holineſs of Chriſt*, is ſeated in the ſoul of Chriſt, and if any are truly and perfectly holy by Chriſts holineſs, this *holineſs* muſt be removed from Chriſts ſoul, into the ſouls of ſuch as are eſteemed by the Lord to be *Holy* by ſuch an Holineſs, which is. 1. *Impoſſible*, in that the *habits*, that are in Chriſt cannot *migrate*, or paſs from Chriſt to us, without their *deſtruction*. 2. *Abſurd* and *falſe*, for. 1. If the habits of Chriſts Holineſs, be removed from Chriſt, Chriſt ceaſeth to be *holy*, and conſequently cannot remain a *Meet Interceſſor* or *Advocate* on the behalf of the ſincerely humbled ſoul. 2. The *Elect* are hereby ſet up above the Lord Jeſus, in that *they* are *perfectly holy*, even when the Lord Jeſus is void of holineſs.

*. That a thing ſhould be taken away, and yet be left behind is a flat Contradiction ſaith Dr. *Criſp.*

*. But if it be ſaid, that the habits of Chriſts Holineſs paſs from Chriſt unto the Elect, and yet remain in Chriſt, then an *Accident* may in one and the ſame inſtant, contrary to the fulleſt evidence deſirable paſs from one Subject to another without deſtruction, and remain in two diſtinct Subjects at one and the ſame time, yea, in a thouſand, and can continue in being without any Subject, that is, without what is eſſential to its Being;

Being; but if this be once granted 'twill follow that *Tranſubſtantiation*, *Conſubſtantiation*, and the groſſeſt of Errors and plaineſt of *Popiſh* contradictions may be eaſily admitted, as the *greateſt truths*. Moreover what is more *dangerous*? If the Elect be made perfectly Holy by Chriſt's Holineſs then 'twill follow, that the *Sanctification* of the Spirit, is an *uſeleſs thing*; that converſion, Faith in Chriſt and repentance towards God are no way neceſſary to our actual Salvation, for a man may be both *holy* and *happy* without them. For conſider,

3. The third thing. *The Elect are totally delivered from the filth of ſin, no one ſpot remaining on them.* If they were made holy by Chriſts holineſs, and every ſpot removed by Chriſt, without the Spirit, what remaineth to be further done by the *Spirit*? Your *Sanctification* being already perfected without the Spirit, the Spirit muſt run over the ſame work, and *actum agere*, or ſet *idle*, which is groſs: what greater deſpight can be done againſt the Spirit of God? wherein can you offend him more? Oh conſider it and tremble! 2. If this be true, *Our Preaching* is in *vain*, *Praying* of no uſe, *Ordinances unprofitable* things, though deſigned by our Lord Jeſus Chriſt for converſion, and edification, yea for the helping on, and promoting the work of Holineſs on the Heart. But what

uſe can preaching be of, if this be true? muſt it be for the inlightening you in the knowledg of Chriſt and for the turning you from the power of Satan unto the moſt High? how can this be, ſince, when you were in the Womb, Chriſts holineſs was made yours, and can you be perfectly holy or can you be without the *ſpot* and *filth* of ſin, even when the *ſpot* of Ignorance is on your underſtandings, and the *Filth* of obſtinacy, rebellion and pride on your *wills*? (*) Again, why will you *pray*, and draw near to the *Lords Supper*, for ſtrengthening grace, and fuller meaſures of holineſs, even when you are perfect and want nothing? Remember that it hath been ſufficiently proved that we are Sanctified by the *Spirit*.

(*) It muſt be here remembred, That the *Filth* of ſin remains on us until the habitual blindneſs and ſtubbornneſs of our hearts beremoved; for ſince this *Ignorance* on the Underſtanding and the *Depraved habits of the Will*, &c. is the *Filth* of the ſoul; the *Filth*, the *Spot* remains, as long as theſe abide. About this conſult *Bellar. de juſtif. lib.* 2. *c.* 16. *Who* ſaith *Quemadnodum ex averſione à lege Dei orta eſt Macula, ita ex converſione tollitur.*

CHAP.

## CHAP. VI.

*A digreſſion concerning the* actual imputation *of Chriſts Merits,* &c. *to all the Elect in the* Womb.

*The unſoundneſs of this notion.*

*The abſurd conſequences that naturally flow from it.*

*The plain Scripture notion about our actual Juſtification declared.*

*Faith in Chriſt antecedent thereunto.*

*The convinced ſinner,* the only Subject capable of Juſtification.

*A return from the digreſſion, ſhewing wherein Grace is highly glorified by ſome, and wherein abuſed by others.*

THus, you ſee where theſe errors lead men, and *how*, ſuch as do entertain *one error*, do but prepare the way unto *many*. For that which is remarkable is this, Thoſe perſons, who embrace the error, I have now confuted, do aſſert, that the *Elect are actually juſtified, even in the womb,* though they know it not; for ſaith one "God "laies the *ſins* of the Elect on the Lord Jeſus "Chriſt by *Obligation, Execution* and *Application*; "which *Application*, as done by the Father, is

" *ſecret* and *manifeſt*: *Secretly* unto particular Elect " Perſons, before they come into the world, even " *while in the womb*, aſſoon as conceived, for " which Reaſon the Lord hath no more to lay " to the charge of an Elect perſon, yet in the " *height of iniquity*, and in the *Exceſs of Riot*, and " committing all the *Abominations that can be* " *committed*, even then, the Lord hath no more " to lay to that Perſons charge, than he hath " to lay to the charge of a *Perſon Triumphant* in " Glory, though the Elect perſon knows it not. " So Dr. *Criſp.* on *Iſaiah*.

The Reading which, is enough to engage a tender conſcience to abhor it. But to go on, and ſhew the *unſoundneſs* hereof.

If the *Elect*, aſſoon as they receive Being, are in the ſight of God *actually juſtified* by this *ſecret* Application of their ſins unto Chriſt, 'tis *impoſſible*, that any one Elect ſoul, can be truly conſidered as *born*, or as *conceiv'd* in *ſin*; for their *conception* and this ſecret *application* is in one and the ſame inſtant. Neither do they need any *Sanctification* by the Spirit, as I ſhall ſhew immediately, neither can they be capable of a *Pardon*; for they are not actually *guilty*, nor by nature the Children of Wrath: This is plain. For Chriſts *Holineſs* being made their Holineſs, aſſoon as they received their Being in the Womb, there

was

was no one *inſtant* in which they were *ſinners*, without *perfect Holineſs*; whence 'twill follow, that there is no *Original ſin*, no being by nature the Children of wrath, no *need of pardon*; for a *pardon* preſuppoſeth *Guilt*, as *Guilt* inferreth *Sin*; where no *Sin*, their no *Guilt*, no *Pardon*, yea, and hereby *Repentance*, and *Faith* in the blood of Chriſt for pardon, is made of none effect. But if it be ſaid that although the *Righteouſneſs* and *Holineſs* of Chriſt is imputed unto the *Elect*, aſſoon as they receive their Being; yet the *Elect* may remain under the *power* of *ſin*, filthy, unclean and polluted, full of ſinful ſpots and blemiſhes. If ſo, it muſt be acknowledged. *That one and the ſame perſon, may be at one and the ſame time, a Child of God* and a *Child of the Devil.* 1. *As Chriſts Righteouſneſs*, and *Holineſs* is *imputed* unto him, *ſo He* is the Child of God, in a ſtate of grace, actually in Gods account juſtified, having a right unto the Kingdom, the Object of Gods ſpecial love and favour; but yet, 2. As he is under the *power of ſin*, and *Unclean*, ſo he is the *Child of the Devil*, and in a ſtate of wrath, actually unjuſtified in Gods account, liable to eternal burnings, the Object of Gods hatred, being a worker of iniquity. But how *impoſſible* is this? Oh how dangerous to aſſert! what! can a man be at one and the ſame time the *Child of God*, and alſo of the *Devil*? He may as well, be in *Heaven* and *Hell* at the *ſame*

*time*, bathing himſelf in the Rivers of pleaſure, that run at the right hand of God for ever, even when tormented in that lake that burneth with Fire and brimſtone. What ſtrange confuſion is this? but they ſay that the ſin paſſing from the Elect, ceaſeth to be the ſin of the Elect. *q. d.* The Elect are never in a ſtate of ſin, or wrath though under the Power of ſin.

The truth then is this.

*The Righteouſneſs of Chriſt is not actually imputed unto any under the reigning power of unbelief*, for, he *that believeth not, is condemned already*, *Joh.* 3. 18. *The wrath of God abideth on on him*, *ver.* 36. There is no *Communication* of any juſtifying, pardoning grace to any, that are not *united* unto Chriſt, and whatever ſoul is united unto Chriſt, he is *ſo* by *Faith*, " for, as " the Reverend Dr. O. it muſt be remembred " that, we require *Evangelical Faith* in order of " nature *antecedently* unto our juſtification by the " imputation of the Righteouſneſs of Chriſt unto " us, which *juſtifying Faith*, includeth in its nature " the *entire principle of Evangelical repentance*, " ſo as that it is utterly impoſſible, that a man " ſhould be a true believer, and not at the ſame " inſtant of time, be *truly penitent*. A man that continueth under the power of ſin, no way convinced of his loſt eſtate out of Chriſt, (as is the caſe

of

of many *Elect perſons*, a long time, after they are out of the Womb,) is ſo far from being *actually juſtified* in the *ſight of God*, that he is not, while ſo, a *meet Subject of juſtification*; *Conviction* of ſin, being a neceſſary *antecedent* unto that *Faith*, that in order of nature goes before juſtification, and therefore it muſt be conſidered, that a *Convinced ſinner*, (as the ſame Reverend Dr. hath largely proved,) is the only *Subjectum capax juſtificationis*.

But to return.

From what hath been ſaid, we may clearly ſee, wherein the *Grace* of God is *highly glorified*, and *wherein by* ſome 'tis *greatly abuſed*.

1. Tis *highly glorified*, in that the *Son of* God, according to the *eternal compact* between the Father and the Son, *aſſum'd Humane Nature*, made under the Law, voluntarily taking on him the *Guilt* and *Puniſhment* of our ſins, whereby poor faln man, may be freed from both, in being pardoned, and in being delivered from the weight of that wrath, which omnipotency was to inflict: *Now* the *Guilty* may eſcape that guilt, which tormenteth the conſciences of many here, and which is amongſt the damned, as a *Gnawing Worm*, that continually adds to their inſupportable horrors hereafter.

2. *Free-*

2. *Free-Grace* is greatly *abuſed* by ſuch, as do aſſert,

1. That the *ſpots*, and *blemiſhes* of our ſins, are laid on Chriſt; as if he, who is infinitely *pure*, had been *defiled* and *ſtained* with the *Filth* of our abominations; as if *infinite Wiſdom*, could not find out a way to make a diſplay of *Free-Grace*, in the accompliſhing faln mans ſalvation, but by the making Jeſus Chriſt, *God-Man*, ſubject unto the *Pollution of ſin*. Oh! How is God diſhonoured by the bold confidence of Finite mortals! who can preſume to deny the Lord to be *gracious*, unleſs his grace be made known in a way agreeable to their corrupt imaginations!

2. To aſſert, that the *Grace of God* is ſuch, as makes the *Elect holy* by *Chriſts Holineſs*, even when they are not only ſubject to much ſin, but are under *the reigning power of the worſt of ſins*, is to abuſe the *Grace* of God, for theſe talk as if ſuch as are in themſelves *impure*, *unclean*, and *unholy* could, *while ſo*, be *eſteemed by the Father* of our bleſſed Jeſus, as *clean*, *pure* and *holy*; or, as if God could not ſet forth the *Excellency* of his Grace any other way, than by lying under many a miſtake: 'Theſe notwithſtanding their pretence of exalting *Free-Grace*, denying the *Omniſcience*, or *Infinite knowledge* of him, who is *All-wiſe*; and repre-

repreſenting the *Infallible God*, as liable to *error* do ſadly abuſe *Free-Grace*.

3. To ſuggeſt, that *Free-Grace* is *glorified in the actual imputing Chriſts righteouſneſs unto any, while in unbelief*, as if the ſwearer or Sabbath breaker, the drunkard, or unclean perſon, that delights in fornication and adultery, might, while ſo, be an actual partaker of the ſpecial bleſſings of God; or as if the *Sanctification of the Spirit*, had been no way neceſſary to our Salvation; is a ſad abuſe of *Grace*, tending to the great diſhonour of the infinite *Holineſs*, and *purity of God*. But ſince *God* is not only *Gracious*, but alſo is *moſt holy*, *Grace is* not, it *cannot* be revealed, but in a way conſiſtent with the glory of Divine *Purity* and *Holineſs*. But,

4. Some there are, who *magnifie the Free-Grace of God, by concealing that glorious diſcovery God hath made thereof in our Lord Jeſus*; theſe are they, who contend for the *actual juſtification of all the Elect from Eternity*, as if Jeſus Chriſt died to procure *that* for the Elect, which they had before the Worlds were made; or as if the *decree of God*, *his electing Will*, an *Immanent act*, had been *tranſient* in the actual creating, juſtifying and ſaving all the Elect from eternity, (that is) as if they had been created millions of years before there was any *creature*.

Thus

Thus men on pretence of lifting up the *Free-Grace* of God, do not only trouble the Churches with their confuſion and variety of contradictions, but moreover do lightly eſteem the greateſt *Inſtance* of Free-Grace, the *Elect* are capable of receiving, *viz.* the *Love of God in Chriſt. For hereby God commendeth his Love to us, that while we were yet ſinners, Chriſt died for us*, Rom. 5. 8. Again *God SO loved the World that he gave his only begotten Son*, *Joh.* 3. 16. and without blood no Remiſſion.

5. There are others, who in their abuſe of Free-Grace, do *greatly reproach the Spirit of Chriſt, and of God the Father of our Lord Jeſus Chriſt*, by aſſerting that *the Elect are actually Juſtified in the womb, even before they do believe*, yea, while they are in a ſtate of darkneſs, and ſtrangers to the powerful working of Gods holy Spirit. Theſe are they who inſiſt on *Faith*, as neceſſary *only* for the procuring the knowledge of that juſtification, which they actually had before Faith. But how do theſe men *ſin againſt the Spirit* of God, by reproaching its works, as if the *graces* of the *Spirit*, had been of no *eſteem*; as if our *Faith* and *Repentance*, our *Love to God* and *humble walking* according to the Goſpel of our bleſſed Redeemer, had *been our ſin*! Tis true, the Prophet doth conſider the *Righteouſneſs* of the *Jews*, as a *filthy rag*, and the Apoſtle concluded, that

that his righteouſneſs, which was not done in Faith, to be as *dung*, in compariſon of the righteouſneſs of Chriſt: And ſurely *becauſe of the many imperfections* that *attend our beſt performances*, we have cauſe to be humbled daily before the Lord and to apply our ſelves to the blood, and righteouſneſs of Chriſt, for pardoning mercy. But yet it muſt be ſtill aſſerted, that *there is a difference between thoſe graces, that are the work of God's ſpirit in us*, and the *imperfections which proceed from the remains of our old corruption*, for that which is the *work of God's Spirit*, as ſuch, is not *dung*, nor *droß*, nor *filth*, nor *ſtinking rags*, much leſs *filthy ſins*. The Spirit of God is the *Author* of *Faith*, and *Love*, and other graces; but the *Spirit of God is not the Author of ſin and filth*. The *giving grace to the ſoul*, is the *renewing the Image of God on the ſoul*; but the *image of God doth* not *conſiſt* in *ſin*, and *filth*, and *ſtinking rags*. The *believer*, in being a partaker of the graces of God's ſpirit, is a *partaker* of *the divine nature*, but *the divine nature is not compoſed of ſin*, or *any filthy thing*: 'Tis *our duty* to *believe in Chriſt*, *to love God*, &c. but, *'tis not our duty to ſin*, or *wallow in any ſpiritual uncleanneſs*. Whence then, ſuch as do deny the *neceſſity of faith in order to our being actually juſtified*, or ſuch as do *reproach the working of Gods holy ſpirit*, calling what is *holy*, *unholy*, what is *pure*, *impure*; *reviling* the *divine nature*, *reproaching Gods image*,

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on pretence of exalting free grace, do greatly ſin, in abuſing a great inſtance of free grace *viz.* The *holy Spirit's work*, unto *which we are infinitely obliged.* For 'tis the Spirit that doth *begin*, *carry on*, and *finiſh* the work of Sanctification on the ſoul; whence, although, while we are in this life, our *Sanctification* is but *imperfect*, yet there is not one ſoul in Heaven one inſtant without *perfect holineſs.*

But, it may be, you'l quæry how it can be, that the ſoul, which, while on earth, is but *imperfectly ſanctified*, ſhould be *perfectly purged* from the *filth* of ſin when in Heaven? I Anſwer. There are ſeveral ſorts of men, who talk, as if they had been fully acquainted with the whole counſel of God, and as if they could give a particular account of the *methods* of *divine operations*; hence ſome are confident enough to aſſert *that the perfect purgation of the filth of ſin, muſt be either by the Spirit in this life*, or *by a purgatory fire in the other.* The one aſſerts *perfection*, not only of *parts*, but of *degrees* attainable *here*, and conſequently denies the *neceſſity of Ordinances*, &c. The *other* viz. the *Papiſts* conclude, that as ſome arrive to perfection here, others do not, e're they arrive unto the *purgatory* fire, but the *Antinomian* preſumes to ſay, that our *perfect Sanctification* muſt be by *Chriſt's Holineſs*, even as our *compleat Juſtification* is by *Chriſts Righteouſneſs.* But I have already

already ſhewn, That our *perfect Sanctification*, which conſiſts in the removal of the filth of every ſin is not done by the *Holineſs of Chriſt*: Neither is it poſſible, that any *material flames* ſhould be *adjuſted*, for the cleanſing the ſoul, which is a *Being ſpiritual* and *Immaterial*: *Materiale non agit in immateriale.* It is done then by the *Spirit*; when? not *in this life*, for until the *body of Sin* be put off, there will be the *remainders of old luſts*, *. which are inconſiſtent with a Sanctification, that is *perfect* with a *perfection of degrees*. Doth it, (you, it may be, will ſay) enter into Heaven with its imperfections (*i. e.*) *Spots* and *Filth*? *Anſ.* No ſurely, for no *Spot* can have an admittance into that *holy place*. Doth the departed ſoul make its ſtay after it paſſeth from the body, e're it enter Heaven? *Anſ.* The ſtay cannot be long, for ſaid Jeſus Chriſt to the *Thief* on the Croſs, *This day thou ſhalt be with me in Paradiſe*, Who ſtood in need of as long a ſtay for a *further Sanctification*, as any, his converſion being juſt then; How then is it? I anſwer, That ſince 'tis certain, *That 'tis the Spirits work to ſanctify*, which *work is not perfected while* the ſoul is in the body, and yet *enters into Heaven perfect*, we ſhould ſatisfy our ſelves with theſe plain truths, without any further ſearch into the *ſecrets* of the *Almighty*, eſpe-

*. Note, 1 *King.* 8. 46. *Prov.*20.9. *Eccl.* 7. 20. 1 *Joh.* 1. 8. No meer man ſince the Fall ever arriv'd unto a ſtate of ſinleſs perfection in this life.

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cially, ſince the *Spirit* of God, on the ſouls parting from the body of ſin, can in a *moment perfectly Sanctify it*.

But for your fuller Satisfaction

Conſider, That the *Tyrant Sin*, hath its *uſurped Throne*, in our *members*, in our *body*, the *fleſh* (which is the true reaſon, why the *Elect* in the *body*, are not *perfectly ſanctified*) and you will ſuddenly be engaged to conclude, *That our ſanctification may be immediately perfected, on the ſouls freedom from the body.* If the *body* of *ſin*, be the hinderer of our perfect Sanctification, how eaſily may our perfect Sanctification be accompliſhed, when once we are freed from the *body of this death*? Remember the *guilt* of ſin being removed by the *Blood of Chriſt*, *a Right to Glory* purchaſed by his Righteouſneſs, and *through the Sanctification of the Spirit* all the *faculties and powers of the ſoul* being *exactly conformable to the Rule given 'em*, by the Lord, which is done on the ſouls leaving the body, caſting off its *Chains* and Fetters, nothing remains but *that the ſoul immediately at death may go to God.* Read ſeriouſly the 7th. of the *Romans*.

## CHAP. VII.

The *Glory of Gods Free-Grace further discovered*, in *several propositions*. *Grace how shewn unto mankind in General*. *The greatness and extensiveness thereof*. *Common Grace offered unto more than the Elect*. *Special Grace to some only*. This *Irresistible*, *without the laying any violence on our faculties*: *Man*, though passive in *conversion*, yet *not so* passive, as pure matter. *Several other Gospel truths evinced*. *The Uses*, &c.

FRom what hath been said, it evidently appears, that although our blessed *Redeemer*, was never *polluted*, or any *way defiled* by the sins of the Elect, yet in order to the glorifying *Free-Grace*, consistently with the magnifying the *Justice*, *Truth*, *Faithfulness*, and *infinite Wisdom* of God, it was necessary, that the Lord Jesus should take on him the *guilt* of our iniquities, which being done 'twas but *Righteousness* in God the Father, to lay on him *all* those *sorrows* he underwent: A particular consideration whereof, cannot but deeply affect the souls of truly, sincere, and sound believers. But I must hasten to what I design further on this subject, and in-

ſiſt on ſome of thoſe *ſpecial Bleſſings* that are the purchaſe of Chriſts blood. All which, for the greater clearneſs, I ſhall lay down in ſeveral *propoſitions*, paſſing by thoſe which are moſt evident, and making my ſtay only in explicating and *confirming* ſuch as may ſeem to ſome obſcure.

Propoſ. 1.

1. That *on the account of Chriſt's ſufferings in humane nature all mankind is, in ſome ſenſe,* ſo *far redeemed from that miſery,* in *which, antecedently unto the Promiſe of Chriſt's death,* they *did lie, that they are now in a much more happy condition than the faln Angels*, not *only upon the account of their receiving at leaſt a temporarie reprieve* from everlaſting flames, but alſo becauſe their *Salvation* is become *poſſible.*

## *EXPLICATION.*

*Faln man*, antecedently unto the promiſe of the Meſſiah, being in as helpleſs, and as deſperately miſerable condition, as the *Devils* themſelves, and as unable to ſatisfie divine juſtice, any other way, than by remaining in chains of darkneſs for ever, *Chriſt's ſufferings* afford that relief

relief unto *all* mankind, as to deliver them from this misery that is so desperate; for their *salvation* is not now as *impossible*, as it was before the promise of the Lord Jesus: For the Lord Christ satisfying infinite justice, no one man can truly say, that the reason why he perished is because there was *not enough* in the *blood of Christ to ransom him*: for whosoever doth sincerely believe, shall be actually *redeemed* from the wrath to come. Our remaining in our sin is the great reason, why the wrath of God abideth on us; so St. *Austin*, that great enemie to *Pelagianism*, so much envied by the *Arminians*. "Quod ergo ad *magnitudinem* et "*potentiam pretii*; & quod ad unam pertinet "causam generis humani: *Sanguis Christi Re-* "*demptio est totius mundi*, sed qui hoc seculum, si- "ne fide Christi, & sine regenerationis sacramen- "to, pertranseunt, *redemptionis alieni sunt*. *Aug.* "*lib.* ad Artic. sibi impolit. ad Artic. 1.

Again, "Sed hoc inter *malos homines*, et "*Dæmones* distat: quod hominibus etiam valde "malis supereſt, si Deus misereatur, *Reconcilia-* "*tio*: Dæmonibus nulla servata *est conversio*. Aust. ubi sup. ad Art. 6.

2. *That what Person soever doth savingly believe, sincerely repent, and is really a sound convert, shall actually be saved in the day of the Lord*, Isa. 55. 1. Mark 16. 16. Joh. 3. 16.

Joh. 7. 37. 1 Tim 2. 3, 4. Rev. 3. 20. Rev. 22. 17.

3. *That the helps vouchſafed unto all for the enabling us ſavingly to believe, and ſincerely to repent, are ſuch as will leave all thoſe who believe not, inexcuſable.* For,

1. They who receive *leaſt*, receiving one talent, have given them *ſufficient* for the enabling them to do *more* towards the ſaving their ſouls, than they *actually do.*

2. If thoſe men do *actually improve* the *common helps* vouchſafed them, they *may*, *for ought any man can prove to the contrary*, receive ſuch further aſſiſtances, as may have a *ſpecial influence* in enabling them to turn ſincerely unto God, through Jeſus Chriſt.

For, there is in *Scripture*, as a motive to ſincere repentance, a *who can tell*, a *may be*, or *who knoweth but*, or a *perhaps* the Lord may be gracious, *Joel* 2. 13. 14. *Amos* 5. 15. *Jonah* 3.8,9. *Zeph.*2.3. *Acts* 8.22. Call theſe Scriptures *half-Promiſes*, or not, the encouragement they afford *all* to improve the received talents, is as great as is given any, to engage in *worldly affairs.* What greater motive hath the *Seeds-man* to ſow his ſeed, than a *May be* he ſhall meet with a good harveſt? what moves the *Merchant* to ſend a conſi-

considerable part of his estate beyond Seas, but *perhaps* there may be a good return? what animated *Jacob* in his great distresses to go on, when he feared that his Brother *Esau* designed the destroying him, but a *peradventure* he will accept of me? *Gen.* 32. 26. What was the motive *Jeremiah* gave *Baruch* to read in the roll the words of the Lord in the ears of the People, but *It may be* they will present their supplications before the Lord, and return? or what other encouragement did the Lord himself give *Jeremiah* to Preach unto *Judah*, but *It may be* the house of *Judah* will hear all the evil that I purpose to do unto them, that they may return every man from the evil of his way? *Jer.* 36. 2, 3, 6 & 7. And is a *may be*, a *peradventure*, powerful enough to raise the hearts of men to great undertakings, as to the things of this life, and yet not *sufficient* to oblige us to act for *God*, and *glory*? or doth this *may be* prove a motive sufficient to engage the Ministers of Christ to endeavour the salvation of precious and immortal souls, and yet *insufficient* for the moving you to the doing any thing for your selves? surely this *may be* doth not argue only a *Possibility*, but moreover a great *Probability*: Thou art therefore, O man! inexcusable, if thou neglectest thy duty, and wilt not strive to enter in at the strait gate, since by striving, thou *mayst* have an entrance into the heavenly glory given thee; 'tis

*poſſible*, 'tis *probable*; but if thou wilt not ſtrive for Heaven, nothing more ſure, than that *Hell will be thy portion.* Oh conſider theſe things and remember, * That if you die in your ſins, *your deſtruction* will be of your ſelves, you will be *found ſelf-condemned ſinners*, to whom the Lord may ſay, *How often would I have gathered you together*, but *you would not*! *Man's ſin*, and conſequently *his ruine* is *from himſelf*, and not from the Lord, *ſc.*—— "Quæ mala cum "homines admittunt, ſuis concupiſcentiis & cu- "piditatibus ſerviunt, quas ab illa prima volun- "tariæ prævaricationis *labe traxerunt.*

(*) Si ergo à Juſtitia & pietate quis deficit, ſuo in præceps fertur arbitrio; ſuâ concupiſcentiâ trahitur; ſua perſuaſione decipitur. *Aug. Reſp.* ad Arr. ſibi impoſ. ad Art. 13.

4. *Such is the corruption of humane nature, ſince the fall, as engageth all mankind to ſlight, neglect, ſcorn, contemn, and obſtinately to deſpiſe all the common helps offered us.*

It muſt be acknowledged, that *man* after the fall remains a *man*, whence whatever is *eſſential* unto the humane nature, as *ſuch*, is to be found in *him*, (i. e.) *man* is ſtill a *living*, *rational creature*, his ſoul is ſtill ennobled with the powers or faculties of *underſtanding*, and *will*, he is capable of *knowing* and *willing*. Theſe faculties

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are not totally eradicated, or rooted out of the ſoul, for that would be to deſtroy it. *Man* is ſtill *man*, but a *corrupt man*, that is, though the *natural powers* and faculties remain, yet they are ſadly vitiated, in that they are become the *ſeat* of *vicious propenſions*, *diſpoſitions*, and *habits*: For the *Underſtanding* hath not only loſt its *primogeneal*, *directive light*, and become darkneſs, but the *will* is alſo ſtrangely *corrupted*, not in the *Arminian* ſenſe alone as the *Remonſtrants* expreſs it, (*) who ſay, "Quare libertatem volendi indifferenter tam bonum ſalutare, quam malum in ſtatu lapſûs voluntati adeſſe negamus, quin potius *liberum Arbitrium* ad bona iſtiuſmodi non modo vulneratum, fauciatum, infirmatum, inclinatum & attenuatum eſt, ſed & *Captivatum*, *perditum*, & *amiſſum*, *vireſq*; ejus non modo *debilitatæ* & *caſſæ* niſi reſtaurentur à gratia, ſed & *nul. Free-will* to what is ſavingly good (ſay they) is not only *wounded*, and *weakned*, but without a gracious reſtauration altogether *loſt*, (i. e.) the *Underſtanding* having loſt its *directive light*, and the *will* being a *blind power*, cannot embrace what is ſavingly good, not becauſe of any *weakneſs* in the faculty of the *will*, but for want of a *Guide* to direct it. "In lapſu boni ſalutaris et "ſalvifici cognitione deſtituta mens, nequaquam "illud ut volendum voluntati monſtrare potuit,

(*) Act. Scrip. Synod. min. Remonſt. in Explic. 3. et 4. art. de Grat. &c.

"nec voluntas illud velle. But this is *unsound*, for the weakneſs of the *will*, is not meerly becauſe of the *blindneſs* of the *underſtanding*, but, becauſe 'tis ſo *ſubjected* unto *vitious*, *propenſions*, *diſpoſitions*, and *habits*. The heart of man naturally runneth out after ſin, 'tis bent to commit evil, 'tis obſtinately reſolved againſt what is ſavingly good, and therefore *morally impotent*; men ſin becauſe they *will* ſin, as appears both from Scripture and experience. *You will not come unto me* that ye may have life, you will have none of my counſel, you *will not* return, you are a ſtiff-neck'd people, obſtinate and rebellious, whence the *common aſſiſtances* of Gods Spirit proves *ineffectual* and if God did not Glorify *Free-Grace* any further, *none*, not the *Elect* would return unto God, for although *Common Grace* given unto all, is ſufficient to leave all men without excuſe, their *non-improvement* being their ſin; yet none are *thereby* effectually engaged to turn unto God in Faith, no not the *Elect*, *who*, while unregenerate, are as ſinfully obſtinate, as any; *their ſouls* being as much polluted with Ignorance, ſinfull defections, inclinations and habits, as others, *who* are by nature Children of Wrath, as others, and for the ſame reaſon, *who* are by nature, as *ſinful* and *rebellious* as others. Who more vile than *Manaſſeh* in unregeneracy? and who made more havock of the Church of Chriſt, than *Paul* did

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in the days of his Ignorance? Should the Lord leave all the Sons of men to themſelves, they would (notwithſtanding the *Common Grace* afforded them) run on in ſin to their eternal ruine. Wherefore,

5. As *God did from Eternity in himſelf determine*, and by *Covenant engage to give unto our Lord Jeſus, a Select number, even ſo, in time God glorifieth the freeneſs of his grace, and ſhews himſelf faithful, in giving ſome unto Chriſt.*

Whoever duly obſerves what hath been already ſaid concerning *Election*, and the *Covenant of Reconciliation made between the Father and the Son*, cannot believe the Lord to be a God of truth, the faithful one, and not conſent unto this.

6. *That thoſe who are given to the Lord Jeſus Chriſt, are by SPECIAL grace moſt powerfully, yet ſweetly drawn unto him by the Father.* For none cometh unto *Chriſt*, *but whom* the Father draweth.

7. *God the Father, giving this Select Number unto Chriſt*, they *are by Faith through the Spirit united unto Chriſt.* For *God* in drawing and giving them unto Chriſt, gives *Chriſt*, the *Spirit*, and *Faith* unto them. They by being given

yen unto Christ, are taken into Covenant with Christ, *they* are *Christs*, and *Christ* is *theirs*; the *Union* between *them* and *Christ*, being a *Covenant Union*, that is *real* but *mystical*. That Lord Christ, that is offered unto *all* upon their believving, is *actually* given unto *these*; and as *all* may have Christ if they believe, *these believe* that they may have Christ; God, of his infinitely Free-Grace, makes these a *willing People* in the day of his power. Whence all that do turn from the evil of their ways, they must ascribe the whole glory to God, *even to the praise* of his *Grace* *.

*. *Proinde, quoniam, Domino in te misericorditer operante, jam didicisti, in abundantia divitiarum tuarum, non Gloriari*: *hoc superest, ut* non confidas in virtute tua: (*i. e.*) *ne deputes viribus tuis, quod seculi facultates divitiasque contemnis*; *&*——*quod viam mandatorum Dei currere delecteris*. Hæc enim omnia *nullatenus haberes*; *nisi a Deo, munere Gratuitæ Donationis, acciperes. Non hoc homini dat natura*; *sed Gratia. Non hoc ex qualitate conditionis humanæ habetur, sed ex benignitate divinæ illuminationis acquiritur*, Again *Quicquid habes bonæ voluntatis, vel bonæ operationis, Deo assigna, qui dedit Fulgent. de convers. ad Theod.* Epist. 6. towards the end.

8. To assert, *That any, while in unregeneracy, may be united unto Christ*, or *that any, who savingly believe, may not be united unto Christ*, *is most false, unsound, and dangerously absurd.*

1. To

1. To be *unregenerate*, is to abide in a ſtate of ſin, altogether *Unclean*, *Filthy* and *Pollated*, at a diſtance from God and Jeſus Chriſt; how then can theſe be *One*? what, is Chriſt joyned to an Harlot? or can light have any *Union or Communion* with darkneſs?

2. *A believer* doth cloſe with Chriſt, which cannot be without *Union*.

9. *Tis both unneceſſary, and unprofitable to diſpute about a moment or inſtant of nature; as to the precedency of Faith unto Union, or of Union unto Faith.* e. g. *whether Faith, or the Union,* is in *order of nature firſt; it being evident, that there is no inſtant ſuppoſable, in which, a ſoul, who hath ſaving Faith, is not united unto Chriſt,* or *in which One united unto Chriſt hath not found* ſaving Faith. But

10. This *Faith*, and *this union* is in *order of nature antecedent* to an *actual imputation of Chriſts Righteouſneſs*, and conſequently, *before our actual Juſtification in the ſight of God.*

*Communion* preſuppoſeth *Union*; and therefore, *Union* muſt *precede an actual imputation*, which is but the *Communication of Chriſts Righteouſneſs unto us. Faith* and *Union* being *Simultaneous*,

*taneous*, and at one and the ſame inſtant, as *Union*, even ſo *Faith*, muſt precede the *Communication* of Chriſts Righteouſneſs, and our actual juſtification in the ſight of God thereby.

11. *This Faith, which doth ſo neceſſarily precede, and go before the actual juſtification of a ſinner*, is *the* † *gift of God, infus'd into the ſoul by the holy Spirit, that doth irreſiſtibly carry on its work.*

† Fidem autem hominum, Donum Dei eſſe fateamur; ſine cujus Gratiâ, nemo currit ad gratiam. *Prosper. Aq. Reſp. ad Gal. Object.* ad Obj. 8.

1. *Grace* being the *gift of God*, the firſt thing which the ſoul is capable of in the work of Regeneration, or converſion is the *receiving* the gift, or infuſed habit; the ſoul doth *recipere effectum agentis*, which is as much as, *Pati*, whence the ſoul, the *firſt inſtant* or moment of converſion, muſt be conſidered as *paſſive*.

2. This *Converting Grace* is *irreſiſtible*; which may be evinced to any unprejudiced mind, that will but conſider, that *antecedently* unto converſion, the ſoul is obſtinately bent towards ſin. The *inclinations of the will*, are continually evil, averſe to what is good, and both *actually* and *habitually* determined to vanity, for which reaſon, the *Spirit*, in carrying on the work of converſion, meets with great oppoſition from the

*ſinner*;

*ſinner*; yea, with ſuch oppoſition, as would altogether impede and hinder the Spirits work, had not the *power of* the Spirit been *great enough* to *conquer* and *overcome this habitual obſtinacy of the will*; but the *power* of God's Spirit being *greater* than *that* of the *Sinner*, the *Sinner* is *overcome*, and converted. How? but by that *Grace* that is *Irreſiſtible*; it being moſt evident, that 'tis *naturally impoſſible for finite power to prevail againſt what is infinite*; So clear 'tis, that *converting grace is irreſiſtible*: And ſurely, had it not been *ſo*, never one obſtinate ſinner, no, not one child of *Adam* (ſince all are by nature obſtinately rebellious ſinners) would be converted, for ſuch is the nature of our corrupt wills, that they will never yield, until overcome by an *overſtrong* and *irreſiſtible power*.

12. This *infuſed Irreſiſtible grace is given unto the Adult, ordinarily in the uſe of means, as the preaching of the* word, &c. *Whence man though paſſive in the firſt moment of his converſion, yet, not ſo paſſive as ſome* ſuggeſt.

1. It muſt be noted, that Man in converſion is not ſo *paſſive* as a Stone when thrown up into the Air: For the infuſion of Grace, being into a *Soul*, that is, *active life*, to the end the Soul may be the better prepared for action, the Soul muſt be alſo *active* in the great work of converſion. The infuſion of Grace into the ſoul, that is, *active life*, is not like the infuſion of the ſoul into

into the body, that is, *antecedently* to its receiving the ſoul *wholly inactive, purely paſſive*; No, the Lord doth conſider the *nature*, he hath given *beings*, and his actions towards ſuch *beings* are *ſuitable to their natures*. As a meer paſſive thing is purely paſſive in its receptions, even ſo what is *eſſentially active*, cannot but be *active* in its *receptions*. To inſiſt on *niceties* concerning the oppoſition that is between *action* and *paſſion*, and conſequently on the *ſeeming inconſiſtency*, ſome may judge to be, in this expreſſion *active reception*, q. d. *active paſſion*, is but to *quibble*; ſince 'tis *impoſſible* to ſuppoſe an *Eſſentially-active-being* to be in every regard, as *paſſive* as *pure matter* is. *God* carries on the work of converſion on man, in a way agreeable unto that nature God hath given him; which is by *inlightening the underſtanding*, and by *ſuſcitating*, and *ſtiring up the powers of the ſoul to their being duly converſant about their proper objects*, *influencing*, and *enabling* the *will* to *cloſe with* what is *propoſed in the word*, as *good*, and accordingly *underſtood and believed to be ſo*. *Although* we cannot comprehend how, yet nothing more evident, than that *God doth irreſiſtibly, and yet moſt ſweetly, without laying any violence on our faculties, draw us from ſin unto Jeſus Chriſt* *.

* This notion is agreeable to the Sentiments of the Schoolmen, as *Marius Scrib.* de lib. Arb. diſp. 19.

qu.

qu. 8. doth affert. *Dionyſ. Carthuſianus* in 2. d. 39. q. 2. *Capreolus* d. 45. q. 1. Concl, 5. *Ferrarienſis* primo contr. Gent. c. 88. *Dreido* opuſc. lib. de concordia Lib. arb. et prædeſtinationis 2. p. c. 3. ad primum. All theſe reconciling humane Liberty with the *Irreſiſtable Divine Will* thus. Dicunt enim Dei voluntatem et providentiam Dei tantæ eſſe virtutis & efficaciæ, ut licet *ei nulla potentia & libertas reſiſtere* valeat, omnes tamen cauſas, quibus cooperatur, *ſuaviter* moveat, infinitæ ſiquidem eſt *virtutis & ſapientiæ*, & cum ſit infinitæ *Sapientiæ, ſcit omnia ſuaviter diſponere*, licet nobis videantur factu impoſſibilia: cum verò infinitæ ſit virtutis attingit à fine uſq; ad finem fortiter, ita ut per infinitam ſuam virtutem ſciat etiam, quæ videntur diſſonantia, concordare: et propter Sapientiam ſine præjudicio humanæ libertatis effectum ſuæ voluntatis ſemper ſortiri. Et *Cajetanus* iiſdem pene id videtur profiteri. 1. p. q. 4. a 23. & 9. 19. ar. 8. docens quod *talis* eſt *cooperatio* primæ cauſæ, quod *diſponit omnia ſuaviter*, juxta ſcil. modum cujusque, *cooperans unicuique*. So *Auſtin*. Et hoc eſt opus ejus, quo continet omnia, & quo ejus ſapientia pertendit à fine uſq; ad finem *fortiter*, et diſponit *omnia ſuaviter*. lib. 4. de Gen. ad lit. c. 12.

2. This *Irreſiſtible* grace is given ordinarily in the uſe of means, *viz.* the preaching of the word whence *Paul* muſt go to be inſtructed by *Ananias*, *Acts* 9. *Philip* is ſent to preach to the *Eunuch*, *Peter* is ſent to *Cornelius*, *Acts* 10. to the end, that by the *fooliſhneſs of Preaching* many might be converted, 1 *Cor*, 1. 21.

3. *It is therefore the great duty of all men ſeriouſly*

to

*apply themſelves to the uſe of means, that ſo they may be converted, and turned unto God.* For,

1. Our ſouls are *Eſſentially-active-beings*, and therefore ſhould be engag'd for God, and Holineſs; and not for ſin, and the pleaſures thereof.

2. We are *commanded* to prepare our hearts in order to our turning unto the Lord, 1 *Sam.* 7. 3. *Ezek.* 14. 6. *ch.* 18. 31. which Scriptures, as they *expreſly* ſhew it to be our duty to be *active* in turning unto God, even ſo, moreover, they *imply*, that, if *we are active in our work, God will be graciouſly pleaſed by his bleſſing*, abundantly to *encourage us therein.* All men, even the *wicked, muſt* pray, they *muſt* attend on the word, and mind the Salvation of their ſouls, which if they do, *who can tell*, but that the Lord may be gracious. Thus *Peter* ſaid unto *Simon* the Sorcerer, *pray* God, if *perhaps* he will forgive the thoughts of thy heart. For when the wicked do *pray*, and *hear* the word, although their *prayers*, &c.—are an abomination unto the Lord, in that they do not pray with that Faith and Love, &c. they ought, *yet*, even in that they do both *pray* and *hear* the word, they are not ſo *abominable*, as they would be, ſhould they *totally* neglect theſe duties. For, he, who pray's with an *unſound heart*, fails as to

the

the *manner* of prayer, but he, who prays *not at all*, fails as to the *matter* as well as *manner*, and conſequently is the *greater tranſgreſſor*: Again, *he* who prays and hears the word, is in a fairer way of receiving a bleſſing from the Lord, than *he*, who will neither pray, nor hear the word. In the diſcharge of theſe duties, we may meet with God, 'tis *probable*, becauſe frequently it hath been ſo; but he who lives in the conſtant neglect of them, is in danger of loſing his immortal ſoul eternally. But remember, *that 'tis both duty to pray*, and *hear, yea, and to do ſo in Faith with hearts ſincerely devoted unto God.* We muſt engage in duty, and yet conclude that all the good we receive is of *Grace* ſo *Fulgentius* *.

*——Cum timore & tremore tuam ſalutem operare: Nec *Lectio deſit operibus bonis*: Nec bona opera deſint ſtudio lectionis— In Scripturis S. ſtudium tui cordis impende. Et, ibi ſi fueris; qui ſis, quique debeas eſſe, cognoſce: Ad has ſi humilis & mitis acceſſeris, ibi profectò invenies & *Prævenientem* gratiam, quâ poteſt eliſus ſurgere; & *comitantem*, quâ viam recti queat itineris currere; & *ſubſequentem*, quâ valeat ad regni cæleſtis beatitudinem pervenire. *Ful.* de conv. ad *Theodor.* Epiſt. 6. Yea the ſame *Fulgentius* in the ſame Epiſtle doth encourage us both unto our duty, and to give the Glory of all to *Free-Grace.* Hujus Gratiæ adjutorium, ſemper eſt nobis a Deo poſcendum, ſed nec ipſum, quod poſcimus, noſtris viribus aſſignemus: neque enim haberi poteſt ipſe ſaltem *Orationis affec-*

*us*, niſi divinitus fuerit attributus. Ut ergo deſideremus adiutorium Gratiæ, hoc ipſum quoque opus eſt Gratiæ. Ipſa namque incipit infundi; ut incipiat poſci: Ipſa quoque amplius infunditur, cum poſcentibus datur. Quis vero poteſt Gratiam poſcere niſi velit? ſed niſi in eo Deus ipſum voluntatem operetur; velle nullatenus poterit.

From the whole that hath been ſaid, 'tis moſt certain, that the *manifold grace of God*, hath been diverſly extended to *mankind* in general, and to *ſome* in particular. 1. To *mankind in general*, and that in theſe following reſpects.

1. To all *mankind*, in that, God the *Son aſſumed Humane Nature*, in which, he ſuffered, and fulfilled all righteouſneſs, to the end mans *Salvation* might become *poſſible*. The Lord might have left us all in that helpleſs, and deſperately miſerable ſtate, in which *we* with the fallen Angels were once fixed: But, God did not ſo, for he extended the riches of his grace towards fallen man, even, when the leaſt favour was not ſhewn the fallen Angels.

2. To all *mankind*, in that as the *Salvation* of all is become *poſſible*, the Lord moreover affords unto all, ſuch a *ſufficiency* of *help*, in order to the doing what is neceſſary unto an actual entrance into the glories of God as leaves *all* ſuch

ſuch as remain in ſin moſt *Inexcuſable.* The *worſt* of men, who receive leaſt, receiving more than they improve, muſt acknowledg, that Grace was afforded them, but they *moſt wretchedly* rejected it. But then

2. The Grace of God is infinitely exalted, in that it is extended after an eminent manner to *SOME* in ſpecial; *ſome* receive *Faith, and all ſuch other graces,* as are neceſſary to their actual Salvation, who muſt aſcribe the *glory* of their *Faith, Repentance* and *Converſion, their ſincere Obedience,* and *final perſeverance* to the *glory of Free-Grace.*

Here I might enlarge, and ſhew how and in what reſpect the Grace of God is exalted, in the *Supporting, Refreſhing* and *comforting* the believer, while in this life diverſely exerciſed; But I, deſigning to be ſhort, will inſiſt only on what may clear God from the *Reproaches* are caſt on him by the *wicked,* who aſſert that, according to the *Opinion* of many learned *Divines* both among the *Proteſtants* and *Papiſts,* it may be ſoundly argued, *That God* doth lay men under a *Natural neceſſity,* (i.e.) [a neceſſity of the *conſequent,* or rather of the *Effect*] of *ſinning*; which Notion, if *true,* would ſubvert not only the greateſt part of

the preceding Diſcourſe, but even the *whole* of *Religion*. The *Falſneſs*, and *Unſoundneſs* of which wretched reflection, as caſt on God by the *Irrationally-Atheſtical Debauchees* of our times, I will attempt to evince in the following Chapter.

---

CHAP.

## CHAP. VIII.

*The Grace* of God *further cleared. Divine Providence owned and acknowledged by moſt.* God *no way* the Author *of mans ſin. The* Dominican *notion about* Phyſical Predetermination *vindicated from the Abſurdities are ſaid to flow from it. The* neceſſity *of our being* Modeſt *in enquiries of this Nature. Several reaſons for this, drawn from the Depths of the Myſtery, as well as from the ſhallowneſs of Humane Capacities, and the General Confuſion the Jews,* Philoſophers and Schoolmen *run into, when too nice in their Diſquiſitions. Some* Truths *of greateſt importance concerning the exalting Free-Grace, the reaſonableneſs of our diſcharge of Duty notwithſtand* Predetermination; *and of mans inexcuſableneſs if he neglect it. Theſe* Truths *known to the* Heathen; *whence Grace appears in its fuller Glory.* A Recapitulation *of ſome of the moſt material things inſiſted on, as Inſtances of* Free-Grace. *The Concluſion with a Caution, that none Preſume to ſin becauſe the Lord is Gracious.*

THus, I have ſhewn, in many a reſpect, *how* the *Grace* of God, is diſplayed in its

glory; It therefore, now remains only that I further ſhew, *That this grace*, is ſo *infinitely extended towards all men*, that what man ſoever *periſheth eternally*, He doth ſo, becauſe He will.

I have already proved, that the *Decree* doth lay no cauſal influence on mans will, in order to the determining it to a commiſſion of *this*, or the other *individuated actual ſin*, in that, as 'tis acknowledged by all, the *Decree*, being an *Immanent*, and not a *Tranſient act* as ſuch, *nil ponit in eſſe*.

I'le now eſſay to demonſtrate, that ſuch is the Tranſcendency of Free-grace, that, what *influence* ſoever proceeds from the *firſt cauſe*, in an *execution* of the *eternal decree*, it is not *ſuch* as doth lay a man *under a Phyſical neceſſity of Sinning*.

But before I make an entrance, on a *Province*, ſo intricate, it will be neceſſary, that by way of *Prologue*, I intimate what in this controverſy is *plain*, and what *ſeems obſcure* and *difficult*.

1. What is *plain* and *undoubtedly True*.

1. That *God* is the *firſt Being*, yea, and the *firſt Efficient*, the *Holy*, *Juſt* and *Wiſe diſpoſer* of *all things*, the *Author* and *Conſerver of all Beings*, and of all *Actions* as *ſuch*.

2. That ſuch is the *purity of the Divine Nature*, that 'tis *Impoſſible God* ſhould be the *Author*

*thor of Sin*, and consequently, *have any causal influence* on the *sinfulness of humane actions.*

The *Truth* of the *first* Proposition, although denied by *Epicurus*, and by *Ennius*, [as Cicero de Divinat. lib. 2. *Ego Deûm genus esse semper dixi, & dicam cœlitum:* Sed *eos non curare opinor*, quid agat humanum genus.] by *Averrois* and some other *Peripateticks*, contrary to the sense of the great *Aristotle* [as Franc. Patric. discus. perip. tom. 4. l. 9. expresseth it, 'Quid ergo *Averrois* 'quid Peripatetici cæteri aiunt, Deum in sui con-'templatione, in motione primi Cœli contentum, 'hæc *nostratia non curare*? *Id præterquam quod* 'nefarium & *scelestum dogma est, contra præ-*'ceptoris mentem ac dicta est.] &c.------ I say, the *Truth* of this first propòsition, notwithstanding it hath been denyed by a *few*, is so plain, and obvious, as to command the assent of *most*, so *Franc. Patric.* ubi supra. tom. 12. l. 3. sanè de *providentia vetustissimum est omnium, nedum Sapientum*, sed *Gentium* etiam *dogma*, and the Learned *Mornay* de verit. Christ. Relig. c. 11. *Antiqui*, Θεὸν seu Πρόνοιαν *(i. e.) Deum*, seu *Providentiam promiscue vocabant, quia neutrum sine altero concipi potest.* But *Lactantius* doth sufficiently evince this, lib. 2. de orig. erroris. where he saith 'Nam Divinâ *Providentiâ* effectum esse 'mundum, ut taceam de *Trismegisto*, qui hoc 'prædicat, taceam de *Carminibus Sibyllarum*,

'quæ idem nunciant, taceam de *Prophetis*, qui 'opus mundi ac opificium Dei uno ſpiritu ac 'pari voce teſtantur; etiam *inter Philoſophos* penè '*Univerſos* convenit. Idem etiam *Phythagorici*, '*Stoici*, *Peripatetici*, qui ſunt principes omnis 'Diſciplinæ. Denique à primis illis ſapientibus, à '*Socrate* uſque ad *Platonem*, pro confeſſo & in-'dubitato habitum eſt; donec unus multis poſt 'ſeculis extitit *delirus Epicurus*. &c.

And not only the old Philoſophers, but among the *Jews*, the *Aſſarian* ſect, as well as that of the *Muatzali*, and the followers of *Rambam*; and of the *Schoolmen* not only the *Dominican* and *Janſeniſt*, but the *Moliniſt*, yea, and *Durandus* himſelf own a *Providence*.

The *Second*, is a Truth no leſs evident, owned even by the *worſt of Hereticks* (excepting the *Seleuciani*, and the followers of *Florinus*, who, in oppoſing the *Coluthians*, fell into this contrary extream. vide Aug. de Hæreſibus c. 59. 65. 66.) This *Mar. Scribonius in Pantal. in coſ. de pec. act. diſ.* 18. *qu.* 5. aſſerts, 'Nefarii quidem, ac 'Sceleſti fuerunt *hæretici antiqui*, *nullus tamen* '*ita vecors*, *ut Deum totaliter Authorem peccati* '*fecerit*. Non tamen Deum aſtruebant eſſe pri-'marium peccati authorem, ut malum *morale* 'eſt, ſed ſolùm, quia eſt Creator omnium, vel 'quia nonnulli illorum duo principia ponebant, 'unum boni, aliud mali, & ſic unum Deum di-

'cebant

'cebant bonum, alium malum; *nullus* autem *auſus* 'eſt *Deum aſſerere verè* ac *propriè peccati Autho-* 'rem. The ſame is confeſſed by *Bellarmine* de amiſs. Grat. et ſtat. pecc. l. 2. c. 1. Moreover, the *Proteſtants* do with the greateſt Zeal conclude, that *God* is of *purer eyes, than to behold iniquity.* And as *Durandus*, the *Moliniſts*, yea and the *Janſeniſts*, who have eſpouſed the ſentiments of St. *Auſtine*, even ſo the Dominicans, if not *Peter de Aliaco* and *Abailardus* deny God to be the Author of ſin; for ſurely, as the learned Dr. *Stillingfleet* has prov'd in his Orig. Sacr. lib. 3. c. 3. Whoever believes the Sacred Scriptures, cannot entertain the thoughts of Gods being the Author of ſin. 'Shall not *the Judge of* 'all the *World do right*? will a *God* of *Infinite* 'Juſtice, *Purity* and *Holineſs*, puniſh the *ſinner* 'for that which himſelf was the *cauſe* of? Far be 'ſuch unworthy thoughts from our *apprehenſions* 'of a *Deity*, much more of that *God* whom we 'believe to have declared his mind ſo much to the 'contary, that we cannot believe *that*, and the 'Scriptures to be *true* together.

From theſe *two uncontroulable Truths* there proceeds another, with as much conviction as either of *theſe*, viz.

3. That *what man ſoever ſinneth*, he doth ſo *freely*, man being the *ſole* Author of the *ſinfulneſs* of thoſe *evil actions* he committeth.

This

This is agreeable to the ſentiments, both of the Schoolmen, and Philoſophers, as hereafter ſhall be evinced. But

2. To what is *Obſcure.*

Although theſe things are ſo, there ariſe great difficulties in all humane attempts, *how* to reconcile the two latter with the firſt propoſition; concerning which, divers men, do diverſly deſcant, every particular *Sect* amongſt the learned, inſiſting on different *Hypotheſes* for the ſolving theſe *Phænomena*; In doing which, ſome in order to a more *ſecure* eſtabliſhing the 2d. and 3d. propoſitions, expreſs themſelves ſo *unwarily*, as to tempt many to fear, they are not right in the firſt; again, ſuch as make it their principal deſign to confirm, and illuſtrate the *firſt* about *Divine Providence*, &c. have been cenſur'd, as if their *Dogmata*, had been attended with moſt *black* and *diſmal conſequences*; whence inſtead of a cordial agreement about theſe three *confeſſed* Truths, there are *variety* of diſputes, contentions, animoſities, and quarrels concerning the *How can theſe things be.*

But I humbly apprehend, that ſince, theſe three propoſitions are ſo undoubtedly true, that few, or none preſume openly, or *directly* to oppoſe them; tis the great *intereſt*, as well as *duty* of *all*, rather to ſatisfy themſelves in the producing plain, cogent, Scriptural arguments for their

their confirmation, than to make a too *nice* inquiry into the τὸ ὅπως, the *way* and *manner how these things are so.* For,

1. Is it not about the *Modes*, or *Media* of Divine *Knowledge*, and *operations*, that the great contests are? which, as they are of what more immediately concerns the *Divine Nature*, must be acknowledged to be *infinitely* above *humane* (which are but finite) *capacities.* Who can by searching find out God? who can know him, or his ways, unto perfection? Methinks, the arguing of *Le blank*, is admirable. de concord. libert. hum.cum decret.Div. thes.43. 'Itaque cum 'rem tantam scrutanti, undique se tenebræ offun- 'dant & occurrant tricæ ac pedicæ, ex quibus nos 'non satis extricare valemus, nihil magis tutum & 'ingenuum puto, quam *ignorantiam nostram hic* 'apertè profiteri, & seriò illud Davidis usurpare, '*Mirabilis facta est scientia tua præ me, & sub-* 'limior, *quam ut assequi possim.* Ac quanquam 'aliorum ingenia nolim ex mea tenuitate metiri, '& super hac re *modestam* disquisitionem damna- 're, facile tamen adducor, ut credam mysterium 'hoc ad ea pertinere, de quibus dicit Sapiens, 'Altiora te ne quæsieris, & fortiora te ne scru- 'tatus fueris. Nec mirum videri debet, si mens 'nostra tam angustis limitibus definita, percipere 'non possit *quâ ratione* intellectus Divinus, cui 'planè nulli sunt fines, ea cognoscat, & attin-

gat,

'gat, quæ ſunt à cognitione noſtra *remotiſſi-*
'*ma.*

2. Is there any thing more certain, than that, all our diſcourſes about theſe things can be but about what is *Obſcure*? But becauſe we cannot comprehend what is *Obſcure*, muſt we reject what is moſt *plain* and *obvious*? *Cajetane*, as I find it in *Bellarmine*, de grat. et lib. arbit. l. 4. c. 14. expreſſeth himſelf as to this, moſt excellently, 'Cajetanus in 1. part. 'q. 22. art. 4. docet concordiam iſtam liberi Ar-'bitrii cum Divina providentia videri *inexplica-*'*bilem*, & *non intelligibilem* in hac vita; Et qui-'dem ſi ita ſe res haberet, non tamen neganda eſſet, 'vel *Providentia Dei*, vel *Libertas hominum*. Po-'teſt enim facile contingere, ut aliquid ab una 'parte *manifeſtè conſtet*, ab altera ſit *maximè du-*'*bium*, & obſcurum: & tunc non eſt negandum 'unum propter alterum: *Nunquid* (inquit S. 'Aug. lib. de bono perſeverantiæ, c. 14.) ideo 'negandum eſt quod *Apertum* eſt, quia *compre-*'*hendi* non poteſt quod *occultum* eſt? But

3. 'Tis humbly apprehended, That, whatever is extorted, and with the greateſt violence forced from the *Dominican Hypotheſis*, when laid on the rack by the *Moliniſt* and ſome others; it may be eaſily evinced, that theſe Dominicans in giving *God* the glory of being the only *wiſe orderer*, and *diſpoſer* of all things do no way caſt him

him under the blaſphemous reproach, of being the Author of the *ſinfulneſs* of any of our *evil* actions; neither, according unto them, is *Humane Liberty* and *Phyſical predetermination Irreconcilable.*

Before I begin to attempt the clearing this, I muſt crave leave, to do my ſelf the right of aſſuring the *Reader*, that although I do engage my ſelf ſo far in favour of theſe *Dominicans*, 'tis not to diſcover any Zeal for that faction, who in the *Roman Church*, are as *bloody*, as any; nor for the *Hypotheſis*, which is as *Metaphyſically* and *obſcurely*, as *boldly* worded by ſome of them, but 'tis to ſhew, that *ſuch* is the *Grandure* of *Free-Grace*, that notwithſtanding the ſeeming ſeverity of this Doctrine, none ſhall be able to ſay, that they following the *Dominicans*, verily believed that they were ſo *Phyſically predetermined* to the *ſinfulneſs* of thoſe actions, they committed, that the *true reaſon* of their damnation, is their doing what they were by an *Omnipotent*, *Overſtrong*, and *Invincible* Force violently compelled to do; for according to the *Dominican* notion, what *ſinner* ſoever dieth in his *ſin*, is a *ſelf condemned* ſinner; which being ſo, in the ſenſe of theſe *Stoical Schoolmen*, there can be no ſcruple, but that in the ſenſe of *moſt* others, ſuch as periſh in their iniquity will be found to be Αὐτοκατάκριτοι, *condemn'd of themſelves.* For what more evident, than that the *Arminian*, and the *Moliniſt*

*niſt* pretend to oppoſe the *Dominican*, principally to clear God from the reproach of being a deſtroyer of Humane Liberty, and conſequently, from being the *Author of mans ſin*? and 'tis as certain, that for the ſame reaſon, *Durandus* rejects not only the notion of the *Dominican*, but alſo *that* of the *Moliniſt*, inſiſting only on a *Remote*, or *mediate concourſe* of the *firſt cauſe with the ſecond*, eſpouſing that old *Dogma* of *Origen*, and the *Pelagians*, as *Bellarmine* aſſerts de *Grat. & Lib. Arb. l.* 4. *c.* 4. 'Quidam enim do-'cuerunt, poſſe homines, ut etiam res cæteras, 'opera ſua efficere ſine ullo Dei auxilio, ſive ge-'nerali ſive ſpeciali. Ita videtur ſenſiſſe *Origines* 'in lib. 3. de principiis, ut annotavit S. *Tho-'mas* lib. 3. contra *Gentiles* c. 89. ita etiam ſen-'ſerunt *Pelagiani*, teſte S. *Hieronymo* in Epiſt. ad 'Cteſiphontem, & lib. 1. adverſus Pelag. ita ſen-'ſit ex Scholaſticis Theologis *Durandus* in 2. 'Sent. diſt. 1. q. 5. & diſt. 37. 1. Whence it appears, that *Durandus* was not the *Author* of this *Pelagian Hypotheſis*; Mention being made of it long before him, even by the *Maſter* of the Sentences, *Albertus*, *Henricus*, and others, yea, and by S. *Auſtin* de Gen. ad lit. t. 5. c. 20. as I find in *Malderus* in 12. Thom. q. 79. dub. 2. 'Meminit hujus ſententiæ Magiſter, *Albertus* 'Henricus & alii, ſunt enim (inquit Aug.) qui 'arbitrantur tantummodò mundum ipſum factum 'à Deo, cætera jam fieri ab ipſo mundo, ſicut

ille

'ille ordinavit & juſſit, Deum autem ipſum ni-
'hil operari: Theſe things being ſo, I ſhall no ſooner be able to evince the *Phyſical Predeterminant* to be one who is ſo far from caſting man under a *Phyſical neceſſity* of ſinning, as to conclude, his *deſtruction to be of himſelf*, but this following truth will appear in its ſplendor, viz. *That ſuch* is the *Infiniteneſs of Free-Grace* towards *all*, that whoever is for ſin condemned to eternal flames, is *ſo* moſt *Righteouſly*, after the *abuſe of much patience, and forbearing Love.*

In order then, to a more clear, and convincing procedure, it muſt be obſerved,

1. That the *Dominican* acknowledge the *ſecond cauſe* to be in a *proper* ſenſe a *cauſe*, and conſequently, *Man* the *proper*, though not the *Solitary Efficient* of his own actions: *Herein* do the *Dominicans* differ from *Peter de Aliaco* and *Gabriel* his follower, as *Molina* himſelf aſſerts in *1m. Thom. q.* 14. *Art.* 13. *Diſp.* 5. 'Gabriel '(inquit Molina) in 4. diſt. q. 1. Art. 1. & Art. '3. dub 2. & 3. ſecutus *Petrum* de Aliaco, in 'ea eſt ſententia, ut dicat *Cauſas ſecundas* nihil 'omnino operari, ſed Deum in illis, atque ad 'earum præſentiam ſe *ſolo*, producere omnes ef-'fectus, unde Dub. 3. Citato, ait, Cauſas ſecun-'das non *propriè* eſſe cauſas, quaſi influunt in ef-'fectum----Cauſas vero ſecundas, dicit appellari

'Cauſas

'Cauſas ſine quibus non, quatenus conſtitutum 'habet Deus ad earum præſentiam producere 'effectus; which opinion of *Peter de Aliaco* differs not from that of the Sectators of *Mahomet*; as *Bellarmine* out of Thom. in q. 3. de potentia, art. 7. doth declare. The clearneſs then of this *Truth* is ſuch, that, ſhould I enter on an enumerating, the many Authorities, which may be eaſily produced for the evincing it to be the ſenſe of the *Dominicans*, viz. that the ſecond *cauſe* is *ſuo genere* a *proper* cauſe, and that, *man*, notwithſtanding that *Phyſical Efficient predetermination*, that doth *premove* him to *thoſe actions* he performs, is *ſuarum actionum Dominus*, doing what he doth moſt *Freely*, time would fail me; and ſince, the great conteſt is, rather about the *Reconcilableneſs* of theſe points, than about the *Dominicans avouching* them, 'tis become *unneceſſary*. I will therefore proceed to a 2d. thing.

2. The *Dominicans* do alſo diſtinguiſh between the *materiale*, & *formale peccati*, and aſſert, that *Phyſical predetermination* hath a *cauſal influence only* on the *materiale*, q. d. The *Materiale* ſeu *Subſtratum peccati* eſt *à Deo tanquam à Cauſa prima*, which is but according to the general ſentiment of the *Schoolmen*, as *Mar. Scrib.* doth particularly evince, by which they clear God from being the Author of ſin. The *Materiale*, ſeu *actio quatenus actio*, being *quid phyſicum*

as

as *such*, is *ens reale*, and consequently, since *ens* & *bonum* convertuntur, 'tis somewhat *good*, & à *Deo*; for, *omne ens est, aut primum, aut* à *primo ortum*. Thus *Gabriel* and *Richard* in 2 dist. 37. q. 1. (as *Scribonius* at large in Pantal. in Cos. de pec. actuali, dis. 18. q. 4.) 'asserunt Deum non esse causam malitiæ peccati, quæ consequitur *actum* positivum; quia quilibet *actus peccati, potest esse sine malitia*; & exemplum potest esse in *odio* Dei, quod, quamvis maximè omnium videatur conjunctum cum malitia, potest tamen esse sine illa------& ideo, licet Deus concurrat in *omnem actum*, non tamen concurrit in *actus* malitiam. Yea, *Sotus* li. 1. de nat. & Grat. c. 18. & *Canus* lib. 2. de locis c. 4. & in lect. de Sacram. p. 4. &c.--- 'dicunt, quod licet Deus concurrat ad actum peccati secundum *rationem*, & *substantiam operis*, non tamen dicit causam peccati secundum *formalem rationem culpæ*. Sunt enim, inquiunt, Duo causarum genera, alterum causæ *naturalis*, quales sunt omnes causæ *Physicæ*, alterum causæ *moralis*, qualis est ille, qui *monet, imperat & consulit*. Cum igitur Deus concurrat cum nostra voluntate ad *actum* Peccati, per modum *Causæ naturalis*, non *moralis*, nulla ratione potest dici *Causa Peccati*, non enim *monet, suadet, consulit ad peccatum*, sed solum ad Actum, qui, si *naturaliter* sumatur, *vitiosus non est*, sed solum prout *moraliter*, quia *Culpa* secundum rationem Culpæ, non à *Causa naturali*, sed à *morali* procedit.

The like *Anſelm* l. de concord præſc. prædeſt. Grat. & Lib. Arb. c. 1. 'Facit, inquit, Deus om-'nia, quæ juſtâ, vel injuſtâ voluntate fiunt, '(*i. e.*) opera bona, & mala. In bonis enim facit 'quod *ſunt*,& quod *bona* ſunt; in malis facit quod '*ſunt*, non quod *mala* ſunt. So he is quoted by '*Bellarmine* de Grat. & Lib. Arb. l. 4. c. 4.

Thus, they diſtinguiſh between the *Materiale and the Formale* of ſin: which diſtinction once granted, and added to the foregoing aſſertion about mans being a *proper cauſe* of his own action, the Dominicans will be ſufficiently defended from all the *Reproaches* caſt on their Doctrine, about the making *God the Author of ſin*;and really, this *diſtinction* (although in other words,) is acknowledged by their *adverſaries*, who ſay, that the *Actus Peccati* may be conſidered as in *genere*, in which ſenſe 'tis *quid diſtinctum* à *formâ ſpecificante*, of which *God*, the *Fons naturæ*, is the *Univerſal Cauſe*, and what is this *actus peccati*, conſidered in *genere*, but the ſame with the *Materiale*: 'Tis true, if we conſider the action, *as a ſinful action*, and in the action include the *obliquity*, that action, as *ſuch*, is not à *Deo*; yet in that action, there is the *Act* it ſelf *diſtinguiſhable* from the *obliquity*, which Act is *ens Phyſicum*, & à Deo, thus *Bellarmine* de *amiſſ. grat. & ſtat. pecc.* l. 2. c. 18. 'Actiones *intrin-'ſecè* nullas malas eſſe niſi ut ſint determinatæ in 'ſpecie; nam *entitas ipſa Odii Dei, ſi per ſe con-*

'*ſideretur*,

'*ſideretur*, *non eſt mala* ſed ſolum ut eſt talis *entitas*. Yea and *Durandus* himſelf adknowledgeth as much lib. 2. diſt. 37. Q. 1. which is; *Utrum actio* peccati ſecundum quod *actio*, ſit à Deo? which he affirms, with this reaſon, 'Quia 'illud quod non eſt cauſa actus, non eſt cauſa 'effectus producti per actum; ſed per actionem 'peccati aliqui effectus in eſſe producuntur: ge'nerantur enim homines ex adulteriis. Si ergo 'talium actionum Deus non eſſet cauſa, per con'ſequens nec hominum, qui his actionibus gene'rantur, quod eſt inconveniens. And thence he concludes, 'Quod Deus eſt cauſa actionis pecca'ti Univerſalis & prima; for which reaſon he muſt 'diſtinguiſh *inter actionem peccati* & *ipſum pec'catum*, ſeu *obliquitatem* (*i. e.*) *inter materiale*, '& *formale*, unleſs the very *ſin*, as to its *formality*, or *obliquity* ſit à Deo.

Whence then, according unto the *Dominican*, the *obliquity* of a ſinful action, is not from *God*, *but* from *man*; who is a *Proper cauſe* of *all his* own actions; and who is the *ſole cauſe* of the *obliquity* of them, as hath been proved.

I confeſs that *great attempts* are made for the *reproaching* this doctrine, and that the *Advantages* which ſome (if not too many) *Obſcure* writers have given, by inſiſting on a *Phyſical-Efficient-Præmotion*, as the *cauſe* of the *Individuated action*, as evil, have been great; but if, notwithſtand-

ing the unhappineſs ſuch have been guilty of, in expreſſing themſelves *ſo unwarily*, they mean no more, than what I have ſaid concerning the *Materiale peccati*, &c. I humbly apprehend, their ſenſe to be *defenſible*; for, what more evident than that their ſeveral oppoſers (as hath been prov'd) acknowledging that God is the *cauſe of all Being*, and of every *Action*, as ſuch, do ſeem to grant the *whole*, theſe *Moderate Predeterminants*, would be thought to aſſert? However it muſt be acknowledged, that the ſevere and *Rigid* do aſſert what is attended with *Inſuperable difficulties*, the *conſequences* that are ſaid to flow from their *Hypotheſis*, ſeeming moſt *groſly abſurd*. And be it ſo, Yet

1. Since *theſe*, do deteſt the *Dogma* of *Hobbes*, and *Spinoſa*, and with the greateſt indignation, ſhew their *abhorrence* to all ſuch *groſs*, and blaſphemous abſurdities, why may we not charitably conclude, that the *confuſion*, they have plung'd themſelves into, is but *equal* to *that* of their bold *adverſaries*, occaſion'd by a *peremptory determining* what is too ſublime and high, yea, and what is by finite comprehenſions really *indeterminable*? Conſider what the learned Mr. *Baxter* in his *Cathol. Theolog. part.* 1. *Sect.* 7. hath moſt excellently evinced in ſhewing, That 'tis impoſſible Finite Mortals ſhould comprehend the *modes* or *media* of *Divine Knowledge*, or of *Divine Operations*; whence who-ever enters into a diſpute about

about the *controverſies* between the *Dominicans*, *Jeſuites*, &c. cannot but run themſelves into ſuch intricate, and perplexing Niceties, as will, after the utmoſt attempts, prove diſmally confounding; and therefore what the ſame Reverend Mr. *B.* ſaith in the following *Sect.* about *Fore-knowledge* is true as to *Phyſical-Predetermination*, viz. 'If any particular man-'ner therefore offer it ſelf to your minds, as that 'which probably ſeemeth to be the Right, it 'may afford you reaſon therefore to *ſuſpect*, that 'it is not the right: Becauſe it is certain, that the 'manner is paſt our reach. And what *man* can 'comprehend is infinitely below God.

This being the *Truth*; no wonder, if the *bold* entangle themſelves, and by an unwarineſs of expreſſion inſiſt on ſuch Notions, as are accompanied with difficulties moſt invincible; In order to an eſcaping which, I humbly apprehend a conſulting that moſt *excellently Treatiſe* of the learned and Judicious Dr. *Burthogge*, *viz.* his *Organon novum*, may be of great uſe. For in that little *Tract*, there are ſuch *Harmonical* (which are the moſt convincing) *Arguments*, as cannot but oblige the *Diſcreet Reader* to ſatisfy himſelf in being *modeſt* in his inquiries about moſt things, eſpecially about what is ſo *abſtruſe*, ſince otherwiſe looking too near things, inſtead of obtaining more diſtinct and full conceptions, he may be abundantly confounded: There muſt

be a *due diſtance* between the faculty, (as well as the *Organ*) and its *object*; for by our looking too near the Object, we run into the dark, *contradicting* one another even when *agreed*; or if there be a *difference*, ſuch, as embrace not the *one extreme*, muſt be cenſured, as *Aſſerters* and *Abettors* of the *other*; yea, and in the heats of diſputation, many fall into the *Error* they would oppoſe: Many inſtances of each particular might eaſily have been produc'd, but I'le only mention ſome. As, 1. *Alvarez*, who repreſents *Calvin* as an oppoſer of the *Dominican* opinion, even when by *others* the ſame *Calvin* is blam'd for eſpouſing it. 2. *Victorinus* by the learned (but proud) *Illyricus* is revil'd, as if the *denyal* of that *ſtrange error* contended for by *Simon Muſæus*, and himſelf, had been *Pelagianiſm*. Moreover, 3. In the preſent diſpute, How do the *confident*, on every ſide, diſcover their *weakneſſes* by falling into the errors they pretend to reject? Thus the *Anti-Dominicans*, who deſpiſe the *Predeterminants diſtinctions*, for reaſons that are as much againſt their own, and who in forcing ſtrange conſequences from the *Dogmata* of the *Dominican*, do themſelves entertain Notions as liable to the ſame abſurdities. How much is ſaid againſt all thoſe who are *onely* for an *Immediate concourſe*, not by the *Dominican only*, but alſo by the *Durandiſts*, and what is conſiderable is this, That the Reverend Mr. *B.* in his

*Cathol.*

*Cathol. Theol.* li. 1. part. 3. § 4. doth argue moſt unanſwerably againſt them, in the follow ing words. 'It ſurpaſſeth my underſtanding to 'conceive, what it is for God *Phyſicè influere in 'actum immediatè, & non in potentiam ſeu vir-'tutem agentem:* Nor how he can be ſaid *to 'move the faculties to act*, that doth *cauſe* the *act*, 'and not *meddle* with (and therefore not *move*) 'the *Faculty*. Nor know I how an *Act immedi-'ately* (and not the *Agent*) can be the *terminus* 'of a *Phyſical Motion*. But ſince *Durandus* is the man who ſeems to have an advantage above all others, I will inſtance *onely* in him: whom *Bellarmine* has prov'd to aſſert what neceſſarily infer's *Deum operari omnia peccata*. For ſaith *Bellarmine* de *Grat. & Lib. Arb. l.* 4. *c.* 4. 'Poſt 'Pelagium *Durandus* dicit, Deum omnia operari, 'quia virtutes operatrices rebus attribuit.---But if 'this ſhould be ſo, ſequeretur *Deum omnia pec-'cata operari*, quia dedit homini & Angelo 'Liberum Arbitrium, quo peccata omnia fiunt. 'Et apud *Durandū* id *maximè* locum haberet, 'cum ipſe contendat in 2. ſentent. diſt. 44. *Po-'tentiam peccati formaliter eſſe à Deo.*

Thus the learned may impoſe on each others infirmities *ad infinitum*, to the great diſhonour of God and of his truths. Oh! what reaſon then have we to be *cautelous* in our expreſſions concerning theſe matters! for, what we ſpeak, ſince it *ſo* nearly concerns the *Glory of that God*, who

is cloth'd with *terrible Majeſty*, and whoſe name is a *Great* and a *Dreadful Name*, we ſhould do it with *Fear* and *Trembling*; with an *humble modeſty*, dreading the thoughts of being *bold* in any *determinations*, about what is ſo *incomprehenſible* in it ſelf, and ſo infinitely above the *largeſt create capacity*. But what is further of weight with me is this, *viz.*

2. That theſe very things, have been *bandied* amongſt the *learned* of all ages, not only by the *Antichriſtian* (I had almoſt ſaid the *Irreligious* and *Trifling*) *Schoolmen*; but alſo by the *Jewiſh Rabbines* and *Heathen Philoſophers*, who ſpent much time in theſe unſearchably deep myſteries, to no accountable advantage; can we then hope to explicate what by woful experience hath been found inexplicable from the beginning. But,

1. As touching the *Jews*, whoever conſults *Rabbi Moſes Ben Majemon* in his *more Nevoch.* part. 3. c. 17. as tranſlated by *Buxtorf. Fil.* may ſee, that as there are the *Dominicans*, *Moliniſts*, and others amongſt the *Schoolmen*; even ſo, amongſt *them*, there were, not only *ſome* who followed *Epicurus*, but alſo *ſome* of the Judgement of *Ariſtotle*, *qui credunt*, *quarundam rerum eſſe providentiam*, ita ut ab *aliquo regantur* & dirigantur; quædam verò derelicta, & *fortunæ*

*eſſe*

*esse expositа.* But *others* contrary unto these, af-
'sert, 'omnia esse ex *certa voluntate, intentione,*
'& *gubernatione.* Hæc sententia est *Sectæ Assariæ*
'inter *Ismaelitas,* & sequuntur eam *inconvenien-*
'*tia* & *absurda multa* : Tollitur secundum eam
'*natura possibilium,* quod omnia sunt vel *necessa-*
'*ria,* vel *impossibilia.* Insuper sequitur, *nihil*
'*quicquam prodesse leges.* &c. *Quarta sententia*
'est eorum qui statuunt, Hominem potestatem
'vel facultatem aliquam habere, *&c.* Et in hac
'sententia est Secta *Muatzali,* licet potestatem
'homini absolutam non tribuant. Ex hac quo-
'que sententia, *absurda* & *contradictoria multa*
'*sequuntur.* And then he comes unto the *last,*
'which, he saith, is according to their *Law,*
which is, Quod *homo per naturam, Arbitrium,*
& *voluntatem suam faciat, quicquid homo facere*
*potest.* Thus they presuming too much on sa-
cred mysteries, as *some,* came near unto the
*Truth, others,* as far from it, but *all* in an heat,
insisting on the absurdities of each others opini-
ons.

2. The *heathen Philosophers,* were entangled
with the same perplexities, contradicting each
other. So *Cicero* de Fato, who saith that some of
the *Old Philosophers.* 'censerent *omnia ita fato*
'*fieri,* ut id fatum vim necessitatis afferret. In
'qua sententia *Democritus, Heraclitus, Empe-*
'*docles, Aristoteles* fuit : altera sententia eorum,
'quibus

'quibus viderentur ſine *ullo fato* eſſe animorum 'motus voluntarii ; but *Chryſippus*, the chief of the *Stoicks*, would walk in *medio*, 'tanquam ar- 'biter honorarius, medium ſe ferre voluiſſe: Sed 'applicat ſe ad eos potius, qui neceſſitate motus 'animos liberatos volunt. Dum autem verbis 'utitur ſuis, delabitur in eas difficultates, ut *ne- 'ceſſitatem* Fati confirmet invitus. But I humbly conceive that this *Chryſippus*, and all the *Stoicks* his ſectators, had a glimpſe of this doctrine about *Phyſical Predetermination*, which, they concluded to be neceſſarily inferred, from that other about *Preſcience*, as may be eaſily evinced out of *Cicero* de divinatione, where their notion de Fato is explained thus, 'Fatum autem 'id appello, quod Græci Εἱμαρμένην (*i. e.*) or- 'dinem, ſeriemque cauſarum, cum cauſa cauſæ 'nexa rem ex ſe gignat, Ea eſt ex omni æterni- 'tate fluens veritas ſempiterna. Quod cum ita 'ſit, nihil eſt factum, quod non *futurum* fuerit, 'eodemque modo nihil eſt *futurum* cujus non 'cauſas id ipſum *efficientes*, natura contineat. Ex 'quo intelligitur, ut *fatum* ſit non id quod *ſu- 'perſtitioſe*, ſed id quod *Phyſicè* dicitur, *Cauſa 'æterna rerum, Cur & ea, quæ præterierunt, facta 'ſint*, & *quæ inſtant*, *fiant*, & *quæ ſequuntur*, *fu- 'tura ſint*. &c.------Whence they conſider the Doctrine de *Divinatione*, & de *Fato*, to be as 'twere *inſeparable*, the former neceſſarily inferring the latter; for in their judgment, nothing

can

can be *Foreknown*, but what hath a *Natural Anteceding cauſe*. This concluded by the *Stoicks*, they are plunged into as many an intricate perplexity, as are our *Phyſical Predeterminants*; ſome aſſerting this to be *a dogma* attended with the ſame abſurd conſequences, that of *Democritus*, &c. is *viz.* that it introduceth a *neceſſity* on humane actions; 'At qui introducunt 'cauſarum ſeriem ſempiternam, ij mentem ho-'minis voluntate libera ſpoliatam neceſſitate fati 'devinciunt. But *Chryſippus*, hath his diſtinctions to clear himſelf from ſuch ſmart cenſures, as is to be ſeen in *Cicero* de *Fato*, Where you will find him to conclude thus: 'Non enim ſi alii ad 'alia ſint propenſiores propter *cauſas naturales*, & 'antecedentes, idcirco etiam *noſtrarum voluntatum*, atque appetitionum, ſunt *cauſæ naturales* '& *antecedentes*, nam nihil eſſet in noſtra pote-'ſtate, ſi res ita ſe haberet, q. d. Phyſical predetermination doth not infer a Phyſical neceſſity on humane actions, whence *Chryſippus*, cum & *neceſſitatem* improbaret, & nihil vellet ſine præpoſitis cauſis evenire, cauſarum genera diſtinguit, ut & *neceſſitatem effugiat*, & retineat *fatum*. His diſtinction is this. Cauſarum aliæ ſumt *perfectæ* & *principales*, aliæ *adjuvantes*, & *proximæ*: And concedes, that if the *cauſæ antecedentes* had been *perfectæ* & *principales*, Humane Liberty had been deſtroyed, but ſince they are but *adjuvantes* & *proximæ*, 'tis not ſo: But they are mightily confounded.

*Diodorus*

*Diodorus* contradicting *Chryſippus*, aſſerting nothing to be poſſible, but what is *neceſſary* and *future*: *Carneades* inſiſting on a diſtinction inter cauſas *fortuitò* antegreſſas, & inter *cauſas cohibentes* in ſe *efficientiam naturalem*, and others arguing againſt both *preſcience* and *predetermination*, as what is *impoſſible*. In the apprehenſion of ſome the *one* introduceth the *other*; and again, 'tis urged, as if *one* deſtroyed the *other*. In *Cicero de divin.* l. 2. 'tis thus diſputed;

1. *Præſenſio* ſeu *prædictio* [or if you will *præſcientia*] non *eſt earum rerum quæ ſunt fortuitæ*: For, 'Nihil eſt tam contrarium rationi, & conſtantiæ, quam *fortuna*; ut mihi nè in Deum quidem cadere videatur, ut ſciat quid *caſu*, & *fortuitò* futurum ſit; ſi enim ſcit, certò illud eveniet; ſin certè eveniet---rerum igitur *fortuitarum* nulla eſt præſenſio, [q.d. nulla *præſcientia*.] Aut ſi negas eſſe fortunam & omnia quæ fiunt, quæque futura ſint, ex omni æternitate definita dicis eſſe *fataliter*; muta definitionem Divinationis, quam dicebas eſſe *præſenſionem rerum fortuitarum*, to which I may agreeably enough add [*rerum contingentium.*] But on the contrary;

2. *Præſenſio* [ſeu *præſcientia*] *non eſt rerum futurarum*: 'Nam ſi fato omnia fiant, nihil nos d monere poteſt, ut cautiores ſimus; quoquo enim

'enim modo nos geſſerimus, fiet tamen illud 'quod futurum eſt; ſin autem id poteſt flecti, 'nullum eſt fatum, ita nec Divinatio [ſeu Præ-'ſcientia] quidem, quoniam ea rerum futura-'rum eſt. Nihil autem eſt pro certo futurum, 'quod poteſt aliqua procuratione accidere ne fiat. 'Si enim nihil ſit extra Fatum, nihil levari re Di-'vina poteſt.

Thus many an hundred years have been ſpent in theſe inquiries, by ſuch as have been both too *curious* and *confident*; and what was the *fruit* of all their labours, but in *ſome*, *confuſion* and much *torment*; in *others*, viz. the more *judicious* and *ſober*, juſt light enough to ſee their *Ignorance*, and the *truth* of this, viz. that there was a *Providence*, a *Fate*; which in *Laertius* his Zeno is *Ratio per quam mundus adminiſtratur*; and that notwithſtanding this Fate or Providence, *man* was not ſo diveſted of his rational *liberty*, as to be by force compel'd to a violation of the Laws. From all which, I thus argue. That either *we muſt be modeſt in our inquiry after theſe things*; or give *our weak underſtandings the liberty of raveling into the whole of this* Labyrinth; If the *Second*, then there remaineth nothing but *obſcurity*, *confuſion* and torment, if not, through raſhneſs, much *error*, and our time ſpent in contradicting, reviling, and ſeverely cenſuring each other ad *infinitum*: But if the *Firſt*, if we muſt

be

be *modeſt*, then ſurely, enough may be ſaid even in *favour* of the *Dominicans*, to ſhew, *that Phyſical Predetermination*, as *Preſcience*, doth but infer, a *Logical neceſſity*, which neceſſity is conſiſtent enough, in the judgment of all, with Humane *Liberty*. The product of all which will be this, viz. That ſuch are the *tranſactions* of God with *men*, ſo *infinitely wiſe*, ſo *Juſt*, ſo *Equal*, ſo *Holy*, and yet ſo *merciful* and *Gracious*, that none, no not thoſe who are to be condemned unto Eternal Miſery, will have one word to offer againſt God.

Oh! How Infinite is the Freeneſs of his Grace!

Thus, I have further ſhewn, the *Grace* of God to be ſo infinitely glorious, that there is nothing in thoſe profound points about *Predetermination*, &c.—when *modeſtly* aſſerted, that can in the leaſt *blemiſh it*; I ſay, when *modeſtly* aſſerted, becauſe ſuch as are too confident, and *peremptory* in their *determinations* about this point, which is as dark and as myſterious as any in the *whole body* of *Divinity*, may ſuddenly break the *bounds*, and come too near the *Mount* to their own hurt.

For although a *Predetermination* is moſt clearly Revealed in Scripture, yet whether by a *Phyſical efficient-præmotion* to *this* ſinful action, rather than to *that*, is not ſo obvious. A *prædetermination* there is; but whether St. *Auſtin*, *Proſper* and *Fulgentius* had not righter apprehenſions of it, than

than the *Dominicans*, who differ from St. *Auſtin* in ſeveral reſpects as *Janſenius* in his Auguſtinus de Grat. Chriſt. Salvat. lib. 8. c. 1. &c.---- hath unanſwerably proved, is no *impertinent Quæry.*

But without any further determination of theſe incomprehenſible difficulties, as I have begun, ſo I'le end both this Chapter and Treatiſe with *moſt neceſſary* and *concerning truths*, which as they are ſo *ſelf-evident* as to be known to the *Heathen*, in like manner they are *ſuch* as add to the *illuſtrating Free-Grace.*

1. That, Although *God* is the great *Orderer* and *Diſpoſer of all things*, the *Author*, and *conſerver of all beings*, and hath eternally predetermined, and fore-ordained all things that come to paſs in time; yet *man* is not hereby *Phyſically neceſſitated* to any *ſin*, but doth what he doth *moſt freely*, and therefore, muſt not *complain* onGod, nor *neglect* the performance of *Holy duties* unto him.

1. Mans *Liberty* is not deſtroyed by *Predetermination*; ſo *Seneca Natur. Quæſt. l. 2. c. 38.* 'Iſta *nobis opponi ſolent*, ut probetur *nihil voluntati noſtræ relictum*, & omne jus *fato* traditum. 'Cum de iſta re agitur, dicam, quemadmodum, '*manente fato*, *aliquid ſit in hominis arbitrio* '&c.—

2. Men

2. Men muſt not *complain* on *God*, as if they had *been compel'd* to ſin: So *Chryſippus* in A.Gell. noct. Attic. lib. 6. c. 2. 'Propterea *Negat oportere ferri, audirique homines* aut nequam aut ignavos & nocentes & audaces; qui cum in culpa, & in maleficio revicti ſunt, perfugiunt ad Fati neceſſitatem, tanquam in aliquod Fati aſylum; & quæ peſſimè fecerunt, ea non ſuæ temeritati, ſed fato eſſe attribuenda dicunt.

3. We ought not to neglect duty, notwithſtanding this *Predetermination*, but muſt *Pray*, and uſe ſuch means, as are ſuited to the obtaining the deſired end. So *Seneca* ubi ſupra c. 37. 'nos quoque exiſtimamus vota proficere, ſalvâ vi ac poteſtate fatorum; quædam enim à Diis immortalibus ita ſuſpenſa relicta ſunt ut in bonum vertant, ſi *admotæ Diis preces fuerint*; ſi vota ſuſcepta. Ita non eſt hoc contra *fatum*, ſed *ipſum quoque in Fato eſt*.

'Aut futurum, inquit, eſt, aut non. Si futurum eſt, etiam ſi non ſuſceperis vota, fiet: Si non eſt futurum, etiam ſi ſuſceperis vota, non fiet: *Falſa eſt illa interrogatio*; quia *mediam illam inter iſta exceptionem præteris*. Futurum, inquam, hoc eſt, ſed ſi *vota ſuſcepta fuerint*. So *Cicero*, de fato. 'Sic enim interrogant: Si fatum tibi eſt ex hoc morbo convaleſcere; ſive medicum adhibueris, ſive non, convaleſces. Item ſi fatum tibi

'eſt

" eſt, ex hoc morbo non convaleſcere: ſive tu " medicum adhibueris, ſive non, non convaleſ- " ces: & Alterutrum fatum eſt; medicum ergo " adhibere nihil attinet. Rectè *genus* hoc inter- " rogationis *ignavum* atque *iners*, nominatum " eſt, quod eadem ratione, *omnis è vita tolle-* " *tur actio.* But to the Second ſelf-evident propo- " ſition.

2. That although we cannot fully comprehend HOW theſe things are *reconcilable*; yet we have the greateſt reaſon imaginable, to conclude, *that* they are moſt *true*; yea, and *capable of a Reconciliation*: What is not poſſible with men, is poſſible with God; Gods works do bear the characters of Divinity on them, and conſequently 'tis become *impoſſible*, that any *Finite wight*, ſhould have any *adæquate conceptions* of them; We muſt be ſatisfied, that we know, *what is*, though we cannot comprehend *How* it is.

For the confirming this, conſider what is ſaid by *Lactantius* de Orig. er. l. 2. c. 9. "Adeo " nefas exiſtimandum eſt, ea ſcrutari quæ Deus " voluit eſſe celata.---Quaſi verò ex hoc putan- " dum ſit, non eſſe hæc divinitus facta, quia *quo* " *modo* facta ſunt, non poteſt pervideri---Opera " ipſius videntur oculis: *Quomodo* autem illa

" facerit, ne mente quidem videtur : quia (ut *Hermes* ait) mortale immortali, temporale perpetuo, & corruptibile incorrupto propinquare non poteſt, id eſt propius accedere, & intelligentia ſubſequi.----Denique, cum aperiret homini veritatem Deus, ea ſola *ſcire* nos voluit, quæ interfuit hominem ſcire ad vitam conſequendam; quæ verò ad *curioſam & profanam cupiditatem* pertinebant, reticuit, ut arcana eſſent. Quid ergo quæris, quæ nec potes ſcire, nec ſi ſcias, beatior fias? perfecta eſt in homine ſapientia, ſi & Deum eſſe unum, & ab ipſo eſſe facta univerſa cognoſcat. So *Cicero* de divinat. l. 1. Hoc ſum contentus, quòd etiamſi *Quomodo* quidque fiat ignorem, *Quid* fiat, intelligo—ſic ventorum & Imbrium ſigna, quæ dixi, rationem quam habeant, *non ſatis perſpicio: vim* & eventum *agnoſco, ſcio, approbo.* Again, Quid quæris, *Carneades*, cur hæc ita fiant, aut *qua arte perſpici poſſent*? neſcire me fateor: evenire autem, ipſum dico videre.----Quæ eſt igitur iſta *calliditas*, res vetuſtate robuſtas calumniando velle pervertere? Non *reperio cauſam*, Latet fortaſſe obſcuritate involuta naturæ. *Non enim me Deus iſta ſcire, ſed his tantummodo uti voluit.* Utar igitur, *&c.*

From theſe two acknowledged Truths there naturally flow this *other*. viz.

3. That

3. That *none more Judicious* and *wiſe*, none *more ſober* and *modeſt*, none *more regardful* of *the Dread Majeſty of God*, than thoſe who, on the ſtrict-eſt inquiry after theſe things, profeſs, that what concerns *God, ſo immediately*, as theſe profound Doctrines about the *modes*, and *media* of Divine operations, being infinitely beyond us, are more meet for our *humble admiration*, than *proud determination*. *Placeus* is to be applauded, who ſaith tract. de lib. arb. (as I find in Le blank de concil. Arb. Hum. cum div. concurſ. ad Theſ. 52.) Nos quidem *Qua Reverentia erga Infinitam Dei Majeſtatem* ducimur, non *Audemus* definire quanta ſit dependentia cauſæ ſecundæ à prima. *Nobis ſufficit*, modo ne Deo ullam peccatorum noſtrorum, vel minimam labem aſpergat, non poſſe Nimiam ſtatui. So *Le Blank* himſelf, ubi ſupra. theſ. 55, 58, 59. "Quantum ad me "attinet, horumce Doctiſſimorum virorum "*modeſtiam* maximè laudandam cenſeo: & *mo-*"*dum* Divini concurſus, quo cum cauſis ſecundis "prima cooperatur, pro certo definire *temerarium* "mihi & *nimium audax* videtur, quum ingenii "noſtri tenuitas divinæ potentiæ & ſapientiæ "abyſſum penetrare & ſcrutari non valeat, nec ea "res ſit ſatis ratione percepta, aut ſat diſtincte "in ſacra Scriptura Revelata, *&c.*---Yea, and before them the ſame was the ſenſe of the *Judicious*,

as I find in *Pet. Tartaret. Reportata*, in ſenten. *&c.* " Tota materia prædeſtinationis tangit *myſterium* " *imperſcrutabile* intellectui humano. Nam ad " Roman. 11. Exclamat Paulus, O altitudo " *&c.* Ne igitur ſcrutando, de profundo in pro- " fundum eatur, ut dicit Magiſter, *&c.*

Thus I have gone thorough the *Province*, I engaged in, and have in ſome meaſure, made a *Diſplay* of this *Glorious Grace*. I have ſhewn, That the *Election* of *ſome* unto *Grace*, and *Glory*, even when *others* are paſſed by, but left as *ſelf condemned wretches*, is of *Grace*. That the *Covenant tranſaction*, between the *Father* and the *Son* from all Eternity, conſidered in its particulars, adds light unto this *profound myſtery*: That God the *Son* ſhould aſſume humane nature, and in that nature, lie under both the *Guilt* and *puniſhment* of ſin is admirable; and that the *Righteouſneſs* of Chriſt ſhould be given the *elect believer* in order to his actual entrance into to Glories of God is no leſs ſurpriſing. That *Grace* is offered *all*, and although rejected by *all*, yet *actually* given *ſome*, in ſuch circumſtances that the honour of all Gods other attributes is ſet forth with the greater Luſtre, is alſo of Grace. In the doing all which, to the end, I might, according to the Goſpel of our Lord Jeſus Chriſt, *Vindicate* God, from thoſe blaſphemous, and unworthy

abuſes

abuſes are caſt on his *pure Majeſty* by the *Antinomian*; I have proved, that *no ſpot* of *ſin* was ever on the Lord Chriſt, *He* never was ſtained with the filth of any evil, neither are the *Elect ſanctified* by an *imparting* or an *imputing* the *ſubjective Intrinſecal Holineſs* of Chriſt unto them; nor, are they *actually juſtified* in *God's ſight*, while under the *prevalency* of *unbelief*: Moreover, in oppoſition to the *Arminian*, I have evinced, That God, in giving Grace unto the *Elect*, converts them by the *Irreſiſtible* power of his Holy Spirit, which, although ſo neceſſary to our converſion, that none are ſavingly engaged to believe in Chriſt without it, yet doth it not lay *man* under any *unnatural violence*, but *ſweetly* draws him unto our bleſſed Jeſus. Whence it follows that although mans *deſtruction* is of *himſelf*, his *converſion* and Salvation is *wholly* of *Free-grace*. And in fine, that no *Debauchee* or *Atheiſt* may have the leaſt pretence for the abuſes he may caſt on God, as if there had been any want of *Grace* in him, I have prov'd that the *Dominican Hypotheſis*, which ſeems moſt liable to exception, if *modeſtly* (*i. e.* Judiciouſly) look't into, will appear to be *Defenſible* againſt thoſe reproaches are caſt on it: It being moſt evident, that although God is both our *Creator*, and *Preſerver*, He, in whom we live, move, and have our being, yet doth he not lay man under a *Phyſical neceſſity* of ſinning, for mans

ſin

ſin is from himſelf; as is aſſerted by the *Stoicks* themſelves; which being ſo, I will only add this *Caution*, viz. That, although, the *Grace* of God is *ſo* infinitely extended, (as hath been fully proved) yet 'tis a ſin to expect the being made a partaker of the *ſpecial inſtances* thereof, unleſs we ſincerely repent; 'Tis the *Believing*, *Repenting*, *Humbled* ſinner, that is the *proper object* of this *Glorious Grace*. *Deſpiſe* not then *this* Grace, by continuing in thy ſin; for, as there are *mercies* with the Lord, 'tis, that he ſhould be *feared*: *Deſpiſeſt thou the Riches of his Goodneſs and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth* to Repentance? Remember then that if *Free-Grace* leadeth thee not to *Repentance*, thou doſt but treaſure up unto thy ſelf *wrath* againſt the day of wrath, and Revelation of the Righteous judgment of God.

Think on theſe things ſeriouſly, and by an *Holy*, *Humble* life give God the Glory of all this *Grace*.

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*FINIS.*

# THE APPENDIX.

SInce the preceding Diſcourſe hath been finiſhed, I have had the advantages of *ſuch Remarks* on ſome Particulars therein contain'd, as do call for a fuller Explanation of my thoughts concerning them; for which Reaſon, I muſt preſume on the *Candor* of the *Reader*, in adding this following *Appendix*.

§ 1. I have inſiſted much on the diſtinction there is between the *Sin* itſelf, and the *Guilt* of the *Fault*, which ſome think to be but *one*, and the *ſame thing*; for *Reatus*, being *à Re*, it doth intimate, that the being *guilty of Sin*, imports no more than that he is a *Real Sinner*, (i. e.) hath *really ſinned*, or broken the Law; whereas I humbly conceive, it doth moreover import a *liableneſs to Puniſhment for Sin*: But that I may be the more full in the diſcovering my thoughts, it will be proper to conſider,

1. The *Import* of the word *Guilt*, which in Latine is *Reatus*, a word not very ancient; for,

ſay the *Learned*, " Dictio *Reatus* Ciceroni & aliis " antiquis inuſitata, primùm à M. *Meſſala* con- " ficta, ut *Fabius* autor eſt lib. 8. So *Schard.* But how *novel* ſoever this word is, yet, among the *Romans* it ſignified the *quality*, and ſtate of the *Accuſed*; which was repreſented to be ſad and diſmal, by the *poor, filthy, ſqualid garments* the accuſed did wear, yea, and by *Hair* and *Beards* undreſſed, " *Reatus*, ſtatus, & conditio Reorum, " (h. e.) ut *Budæus* ait, Habitus demiſſus, pan- " noſus, *ſqualidus*, & miſericordiæ aucupator, whence *Martial.* lib. 2. Epigram.

Si det iniqua tibi triſtem fortuna *reatum*
*Squalidus* hærebo *pallidiorque Reo.*

The like may be concluded from what is mentioned by *Plinie, lib. 7. ad Suram.* And alſo by *Aul. Gell. noct. Attic. lib.* 3. *c.* 4. ] All which was done, thereby to engage the Judges to a more compaſſionate procedure, they being anciently conſidered as *Guilty*, as ſoon as *Accuſed*, and conſequently, before it appear'd, that the *Fault*, of which they were Accuſed, was *Really* committed by them, whence although *Reus ſit à Re*, it is not as if the perſon had been denominated *Guilty* meerly becauſe he had *really* done the *Fact*; but he is ſaid to *Reus à Re*, *quæ ab eo petitur*, whence the guilty perſon is *one, qui defendit, & propulſat actionem*, vel *accuſationem*; yea, and

and consequently he may be guilty, although he did never *really* commit the Fault; for to be *Accused* is to be guilty. For this consult Dr. *Owen* of *Justification*.

Again, to be *guilty*, according to the *Ancients*, is taken yet more *largely*, as appears out of *Cicero* de *Orator*. lib. 2. who was well acquainted with the word *Reus*, although not so with *Reatus*; and who saith, "*Reos* autem appello, non eos modò "qui arguuntur, sed omnes quorum de re dis- "ceptatur: sic enim *olim* loquebantur: And agreeably hereunto *Ælius Gallus* lib. de signif. verb. ad jus pertinentium, *Reum definit, qui cum altero litem contestatam* habet, sive *is agat*, sive *cum eo agatur*, so *Schard.* Whence although it be sometimes used for the *Crime* itself, and again for the *punishment* inflicted for such a Crime, yet, 'tis certainly somewhat *distinct*, both from the *Crime*, and the *Punishment*; yea, *so* distinct from the *Crime*, that, as one, who never committed a Crime, may in the sense of the Ancients be guilty; even so, 'twas a wonder to some, that any should conclude the Crime and the Guilt to be the same; for *Speigelius*, yea, *Schardius* and *Kakl.* on the word *Reatus* do agree in this, take the words of the last, Quapropter omnino falluntur scriptores post *Accursium* existimantes, Juris consultos *Reatus* verbum pro *Crimine* usurpari, eorumque sententia refutatur per l. 3. §. quod patet F. de mun. & honor. Non enim *Crimen* sed

habitum illud pannoſum, ſtatumque demiſſum ſignificat. l. fin. F. ad leg. &c. Moreover,

2. If we conſider the uſe of the word, *as it doth preſuppoſe* a *crime*, for which reaſon, to ſay ſuch an one is *guilty*, is as if it had been ſaid, he hath done the *Fact*; yet *guilt*, as *ſuch*, is ſomewhat diſtinct from the Crime, whence although the learned in the exerciſe of their freedom, may uſe the word *Reatus diverſly*, yet 'tis abſolutely neceſſary, that we conſider the word *Guilt*, as expreſſive of ſomewhat diſtinct from the *Fault* itſelf, or that ſome other word that is as meet, or more ſo, be inſiſted on for ſuch an End: For what more evident, than that *as* the doing this or the other thing contrary to the *preceptive* part of the Law is *ſin*, even ſo, from *this ſin*, as it regards the *retributive* part of the ſame Law, there reſults a *liableneſs* to puniſhment, an obnoxiouſneſs thereunto, which liableneſs being but the reſult of the ſin, is not the ſin itſelf, 'tis only ſomewhat reſulting from ſin, as it regards the *penal part* of the Law, which is the thing the *learned* generally mean by *Guilt*; and if not fitly enough expreſs'd by *Guilt*, or by *Reatus*, by what Engliſh or Latin term can it be better made known? 'Tis a liableneſs, or an obnoxiouſneſs unto puniſhment: To be Guilty, is ὑπόδικος τῷ Θεῷ, q. d ὁ ὑπὸ τιμὴν δίκης ὤν, qui reus eſt pœnæ à Judice definitæ, or propriè obnoxius è re judicata, obnoxious to the puniſhment for ſome

ſome fault, which as it is a liableneſs unto *puniſhment*, may be called *Reatus pœnæ*, but as 'tis *ſuch* a liableneſs *propter culpam*, it may be called *Reatus culpæ*; But if any of the learned will ſay, that there is 1. *Reatus Facti.* 2. *Reatus Culpæ.* And 3. *Reatus Pœnæ*, diſtinct from each other, and mean 1. That the *Fact is done.* 2. That *this Fact* is a breach of the Law. 3. That he that did this *Fact* is by the Law to be puniſhed; ſince by *Reatus culpæ*, as much ſeems to be intended as the *ſin itſelf*, the *breach of the Law*, although ſuch learned perſons may uſe their own freedom, yet it muſt be duly remembred that in their ſenſe, I do *not aſſert*, That *Reatus Culpæ*, (i.e.) the ſin itſelf *formally* conſidered, is laid on Chriſt; but the *Reatus Culpæ*, (i.e.) the *Guilt*, which is ſomewhat diſtinct, and ſeparable from the *Fault itſelf*, is laid on Chriſt; for, I underſtand by *Guilt* (call it *Guilt* of *Fault*, or *Puniſhment*) an obnoxiouſneſs unto wrath for ſome fault, which is ſomewhat diſtinct from the fault itſelf. But moreover,

3. That *Guilt*, I mean the *Guilt of the Fault*, is diſtinct from the *Fault itſelf*, is evident, in that it may be on ſuch as never *really* committed the actual ſin, or did the fault, for thus it was with reference unto the guilt of *Adam*'s ſin, which is really the *Guilt* of his *Poſterity*, who are ſuch as have not *actually*, and in a *proper ſenſe really ſinned*. We did not actually ſin in *Adam*,

and yet the *guilt* of his actual ſin is ſo much *ours*, that we are *juſtly* puniſhed for it: What more evident than that the *corruption of nature*, which we receive with our Beings, is *penal*, a *juſt puniſhment*, which neceſſarily preſuppoſeth *Guilt*, which Guilt muſt be the *reſult* of ſome *anteceding ſin*, but ſince 'tis impoſſible it ſhould be the *reſult* of any ſin that hath been *really*, and in a proper ſenſe actually committed by us, it muſt be for the ſin of our firſt Parent; which being ſo, it follows,

1. That there may be *real Guilt* on him, who hath not *really*, in a proper ſenſe ſinned, and therefore to ſay *He is guilty*, is not as much as to ſay, *He hath really committed the fault.*

2. That the *Guilt* of the *Fault*, or a *liableneſs to puniſhment* for *ſin* may be on him, in whom the actual ſin, the *foundation* of that *Guilt* is not: For it muſt be acknowledged, that 'tis *naturally impoſſible*, that *Adam*'s actual ſin ſhould paſs from him to us, and yet nothing more true than that the *guilt* of the ſame *actual ſin* is made *our guilt*, and we are as liable to puniſhment in the eye of *God*, the *righteous Judge*, as if we had actually, and in a proper ſenſe committed the ſin.

3. That the *guilt* of our ſin, the *guilt of our fault*, which I humbly conceive is beſt expreſs'd by the Latine *Reatus Culpæ*, may paſs from us to Chriſt, even when the ſin, or fault itſelf doth not, or rather *cannot*. 4. The

4. The reaſon, why I ſo much inſiſt on this diſtinction between the *formal nature of ſin*, and *guilt*, is, becauſe of that *light*, we may thereby receive in order to our *clearer comprehending the fundamental miſtakes* of the *Papiſts* about *Juſtification*, who ſometime inſiſting on *guilt*, as the *formal nature* of ſin, underſtand by *remiſſion of ſin*, the *Mortification* thereof, and by *Juſtification*, *Sanctification*. Whence we may perceive, on what ground that *Reverend Biſhop* Dr. *Uſher* told a perſon of great worth and learning, from whom I had it, *That* the *Papiſts* did not hold any ſuch thing as the *pardon of ſin*, *diſtinct from the mortification of ſin*, (if I miſtake not.) For if the guilt be the ſame with the ſin itſelf, remittere *peccatum*, or the *removing guilt* can be but the deſtroying the *formal nature of ſin*, the ſin itſelf, and conſequently pardon of ſin the ſame with mortification. Again, the *Papiſts*, conſidering *guilt* as the *Formale Peccati*, do with the greateſt confidence conclude, that *Concupiſcence* being *pardoned in the Regenerate*, the *guilt* thereof removed, the *formal nature* thereof is *gone*, and 'tis no more *formally ſin in them*. But ſince, the *ſin formally* conſidered is ſomewhat diſtinct from the *guilt* thereof, (as I have proved in the preceding diſcourſe) the *ground* of theſe *Popiſh miſtakes* is detected; and that which follows is a great Truth inſiſted on, *viz. The difference there is between Holineſs and Righteouſ-*

*neſs*; for *as ſin* regards the *preceptive part of the Law*, even *ſo* doth *Holineſs*; the *former* being a *diſconformity*, the *latter* a *conformity* thereunto: And as the immediate *reſult of ſin* with reference to the *retributive* part of the Law is *Unrighteouſneſs*, even ſo *contrarily* the immediate *reſult* of *Holineſs* is *Righteouſneſs*: the one *Dignitas pœnæ propter inobedientiam*, the other *Dignitas præmii propter obedientiam*; for *contrariorum eadem eſt ratio*: Which being ſo, we eaſily may ſee *how* our *ſin* is *imputed* unto Chriſt in its *guilt*, even when *ſin formally conſidered* is not laid on him. Yea, and *how Chriſt's obedience* is made ours in its *Righteouſneſs*, when the *formal*, *ſubjective* Holineſs of Chriſt is not.

§ 2. I have introduced *Mæratius* as one, who diſtinguiſheth inter *Reatum culpæ* & *pœnæ*, though I have not, as yet, found him to be *expreſs* in his doing ſo; but, the reaſon, which prompted me to ſingle out this *Schoolman*, is his diſtinguiſhing *inter dignitatem pœnæ*, & *obligationem ad pœnam*, which is the ſame that *Bellarmine* intends by the *Guilt* of the *Fault*, and *that* of the *Puniſhment*.

§ 3. In order to a fuller vindicating the *Dominicans*, I humbly conceive it neceſſary to ſuggeſt, that *they*, in their oppoſing *Peter de Aliaco*, who judg'd the *ſecond cauſe* to be no *proper* cauſe,

cauſe, [ it not being the fire that burns, but God in the fire, *&c.* ] do aſſert the *ſecond cauſe* to be a *proper*, though not a *ſolitary cauſe*. This I prove out of *Molina* himſelf, who, although he is no way a lover of the *Dominican Dogmata*; yet doth aſſert, that *Aquinas* the great *Phyſical Predeterminant*, doth regard the notion of *Pet. de Aliaco* as *fooliſh*, and as what *contradicts* a general experience, and our common ſenſe, it being more abſurd than the Notion of *Antonius Cordubenſis* and *Abailardus*, that is followed by ſome of the Nominals, to which *Scotus* ( as *Molina* ſaith ) gave too great countenance, even when it cannot be ſaid that the *Phyſical Predeterminants* did ſo. *Molina* in primum Th.q.14. Art. 13. diſ. 1, 2, 3, &c.

§ 4. In this laſt Chapter I have alſo inſiſted on the report the *Schoolmen make* of things, ſhewing into what *Paſſions an eſpouſed intereſt did anciently drive men.* For *Bellarmine* aſſerts *Durandus* to have been a *Follower of Pelagius*, but how truly, let the learned judge; for, although I have mention'd it, I think my ſelf no way oblig'd to believe it. Again, the ſame *Bellarmine* doth prove, that *Durandus* himſelf makes *God to be the Author of Sin*; but if ſo, how is it poſſible that what *Le Blanc* ſaith ſhould be true, when he aſſerts it to be the ſenſe of *all*, that if *Durandus* be in the right, as to this point, there

there will be *no difficulty* in clearing God from the but-now-mentioned reproach: But what is the more ſurprizing is this, That *Bellarmine* hereby doth but revile his own Notion, if the learned Mr. *Baxter* (who is well acquainted with the Schoolmen) doth not miſtake; "For, "ſaith he, I do verily believe that *Durandus* "and his Followers, under the name of ſupport-"ing the *Natural*, and *Free Faculties* did mean "*incluſively*, that which *Bellarmine* pleadeth for, "*A general concourſe to the Act as an Act*. And "that they differ in words, not in ſenſe. Thus the Learned ſpend their time in contradicting themſelves as well as one another.

§ 5. I have moreover inſiſted on the different apprehenſions the *old Philoſophers* entertain concerning thoſe *inſuperable* difficulties that are about *Predetermination*, &c. thereby to intimate, that the *confident Schoolmen*, and their ſeveral Sectators, do but *actum agere*, and conſume their ſtrength on *needleſs Controverſies*, to the great diſadvantage of true Religion. *Theſe* acting in *Divinity*, as our *Virtuoſi* do in *Philoſophy*, *who*, by a zealous attempt to eſtabliſh their new *dogmata* (as they call them) do not walk in any untrodden paths; The *Copernican Hypotheſis* about the *motion of the Earth*, as alſo the *learned Fancies* about the *Earth*, and *Inhabitants* that are ſaid to be in the Moon, as well as that *ſolid Truth* about the

the *Antipodes*, ſo much reproached by *Lactantius*, were all known in *Cicero*'s, if not in *Plato*'s, or *Pythagoras*'s dayes. For this, conſult Cicero. Quæſt. Acad. l. 2. "Habitari ait *Xenophanes* "in *Luna*, eamque eſſe *terram multarum urbi-* "*um*, & *montium*. Portenta videntur: ſed ta- "men neque ille qui dixit jurare poſſet ita ſe "rem habere, neque ego. Nonne etiam dicitis, "eſſe è *regione* nobis, è *contraria parte terræ*, qui "*adverſis veſtigiis ſtent contra veſtigia noſtra*, "quos *Antipodas* vocatis? Cur mihi magis ſuc- "cenſetis, qui iſta non aſpernor, quam eis, qui "quum audiunt, deſipere vos arbitrantur? *Nice-* "*tas Syracuſius*, ut ait *Theophraſtus*, *Cœlum*, *So-* "*lem*, *Lunam*, *Stellas*, *ſupera denique omnia* "*ſtare* cenſet, *neque præter terram rem ullam in* "*mundo moveri*: quæ cùm circum axem *ſe ſum-* "*ma celeritate convertat*, & *torqueat*, *eâdem* effici "omnia, quæ ſi *ſtante terra*, *Cœlum moveretur*. "Atque hoc etiam *Platonem* in *Timæo* dicere "quidam arbitrantur, ſed paulò obſcuriùs.

Thus both our *New Philoſophers*, and the *Old Schoolmen*, do but trace the *Ancient Heathen* in their particular Fancies, concerning things not only *unreveal'd*, but moreover, too *high* for vain Mortals to reach unto. The *New Philoſophers* confidently ſolve, as they ſay, the *inſolvable Phænomena* in the *Natural* world; and the *Schoolmen* with no leſs boldneſs overcome (at leaſt in their own conceit) the invincible difficulties in the

the *Moral.* The *New Philoſophers* can (if you will believe 'em) acquaint you with the particular *methods* of God in *creating* and *conſerving* all Beings, ſhewing *How*, or after what particular manner every natural effect is produc'd; and the *Schoolmen* are as expreſs in demonſtrating the *particular modes* of Divine concourſe, not only unto every *good*, but alſo unto every *ſinful Action*; though ſtill it muſt be aſſerted, that the *difficulties* which occur unto both in theſe attempts, are moſt certainly uncapable of a *clear*, *diſtinct*, and *ſatisfying* Solution; for which reaſon the *vanity* of each in their *Eſſays*, is equally to be neglected; for the *Schoolmen* are as vain, and conſequently as liable unto juſt rebukes, as are the *New Philoſophers*; Do the *New Philoſophers* revive the old *Dogmata* of the Heathen? ſo do the *Schoolmen*: Do the *New Philoſophers* diſturb the world with their learned Folly? ſo do the *Schoolmen.* And muſt the *New Philoſopher* be ſeverely checkt for his *Preſumption* in *Philoſophy*? then ſurely, much more *ſo* muſt the *Schoolman* for his *greater confidence* in *Divinity.* For, might *Divinity* be freed from the *perplexing abuſes* of theſe Schoolmen, as every *other Doctrine*, even ſo *this* of *Free-grace* in all the great inſtances thereof, would ſuddenly appear to the view of the Vulgar, affording them the moſt ſatisfying comforts and ſpiritual advantages deſirable.

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I. That the *Church of England* (who certainly are truly *Scriptural*, and *Proteſtant*, in this great Doctrine about *Juſtification by Faith*) do in their *Articles*, and Book of *Homilies* concur with me, is evident to any that ſhall, without prejudice, peruſe them. Yea, *this Church* is ſo zealouſly

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zealouſly concern'd for the eſtabliſhing this Truth, [*viz.* Our Juſtification by Faith in Chriſt's blood, and conſequently that none of the Elect are actually in God's ſight juſtified, while under the reigning power of unbelief, *&c.*] that, whoever will receive any advantages from *her*, muſt ſo chearfully *aſſent* and *conſent* thereunto, that 'tis become impoſſible, that *any of* her Sons *honeſtly* recede from it; yea, they muſt be *ſo expreſs* in their profeſſion, that nothing but a *Popiſh diſtinction* can be ſubtile enough to extricate their Conſciences from the *bonds* into which by *Conformity*, they have brought themſelves: Whence many ſober *Conforming Divines*, whoſe *Principles* are really *Proteſtant*, [or which is the ſame, *truly Scriptural*] cannot but be fill'd with a kind of horror and aſtoniſhment, to obſerve, how far ſome of the zealous Sons of the Church have receded from this Doctrine. The truth of this is to be found in that *learned*, and *once dignified Conforming Divine* Doctor *Tully*, in his Book *de juſtif. Paulin. c.* 3. *p.* 23. where he ſaith---- "Quippe vehementer non *mihi* ſolum, ſed aliis "*quamplurimis* mirari ſubit, quâ vel obſcuriſſi- "mâ rationis umbrâ, quâ ſe defendant vere- "cundiâ, qui ſe Eccleſiæ Anglicanæ *Filios*, etiam "*obſequentiſſimos* dici volunt, quique ut *tales*, *ma-* "*nu*, & *fide* data toties in illius doctrinam con- "ſenſum formaverint, cum eâ nihilominus *bel-*

"*lum*

" *lum apertè gerant.* But the Doctors wonder is heightned, when he reflects on the 35*th Article* about *Homilies*, amongſt which, that of *Juſtification* is one, aſſented and conſented unto by ſome, who in their Writings and Diſcourſes fully ſhew, that they *conſent* to *no ſuch* thing. But if the *Doctor* had but call'd to mind the *Paraphraſe* of *Franciſc. à Sancta Clara* on this mention'd 35th Article *de Homiliis*, the ſurprize might, at leaſt in ſome meaſure, be removed: for that this Popiſh *Caſuiſt* aſſures them, that they may give in both their *Aſſent* and *Conſent* unto *every Homily*, as to what contains *both godly* and *wholſom Doctrines*, even when they do *not conſent* unto *the whole* thereof *as ſuch*: and his reaſons are prodigiouſly ſtrong, [*i. e.* to ſuch as deſign an eſpouſing Popery, when 'tis their intereſt to do ſo,] it being agreeable to the ſentiments of ſeveral *Popiſh Doctors*, which is ſufficient to make the *greateſt impoſſibilities become Probable.* Conſider how particular, and expreſs ſuch are, as do Conform, in the giving in their *Aſſent* and *Conſent*, and what *Franciſc. à Sancta Clara*'s Paraphraſe is, and you cannot but be convinced, that as to this I am in the right. The ſentiments of *Franciſc. à Sancta Clara*, are as follows--- " Nec tenentur Proteſtantes ob hæc " verba in Articulo ſtatim in *ſingula verba*, vel " *ſententias Homiliarum* jurare; nam ut olim " *Turrecremata*, cum ipſa Eccleſia Doctorum " ali-

"aliquorum opuſcula probat, non ob id intelli-
"gendum eſt, *omnia in eis contenta probari.* Si-
"cut in conſtitutionibus 6 Synodi, aliquorum
"Doctorum opera probata ſunt, quod etiam in
"decretis legitur, diſt. 15. *non* tamen *omnia*
"*verba & particulas approbat*, ut conveniunt
"*Doctores.* Hoc etiam exactiſſimè tradunt
"*Doctores Pariſienſes*, exponentes Bullam Urba-
"ni quinti approbantem doctrinam S. Tho-
"mæ, in qua ſcripſit *Tholoſanis*, *ejus doctrinam*,
"ut *bene dictam*, & *catholicam teneri debere.* Di-
"cunt tamen *Pariſienſes*, prædictam approbatio-
"nem non eſſe *univerſalem*, ſed tanquam doctri-
"næ utilis, & in *multis* probabilis; prudenter
"igitur quæ ſanam doctrinam ſapiunt, populo
"legenda, alia, neglectui habenda. So far *Franc.*
*à Sancta Clara.* But to return. It muſt be ac-
knowledged that the *Church of England* is ſo
*Orthodox* in this great doctrine about *Juſtifica-
tion*, that the greateſt *Sophiſtry* of either her
open Enemies, or pretended Friends, who pro-
feſs themſelves to be Her moſt obedient Sons, can
never with the leaſt colour of reaſon evince the
contrary.

II. The *Nonconformiſts* alſo, are as *right* in
*this*, whence whatever any particular perſon
among them may aſſert, 'tis the judgment of the
generality, whether *Presbyterian* or *Congregatio-
nal*, That *our Juſtification is by Faith* in *Chriſt's
blood*:

*blood*: and consequently our actual justification in God's sight, doth not *precede*, but *follow Faith*. That the *Presbyterians* are right in this is acknowledged by *some*, who assert the *Congregational* (notwithstanding their professed owning the *Presbyterians* Confession of Faith) to be *Antinomian*, of which I do the rather take some notice, because in an especial manner *such*, as are of *that Error*, attempt the countenancing it, by saying, that 'tis *embraced by the Congregational*; than which nothing more *untrue*, as may be evinced by a due perusal of the *Declaration of their Faith*, agreed and consented unto by their *Elders* and *Messengers* in their meeting at the *Savoy*, Octob. 12. 1658. And might the world be so happy, as to see a very *Elaborate Confutation* of the *Antinomians*, written by a very acute and solid Person, a great Disputant, *viz.* Mr. *Stone* of *New-England*, a Congregational Divine, it would easily appear, that the *Congregational are not* Antinomian. However, although this *Excellent MS.* hath not seen the light, yet another *Treatise*, whose worth is much above my Applauses, hath, namely, That of the *Reverend Doctor Owen*, about *Justification*; which discourse, (although in it the same Truths, on which I have insisted are particularly asserted, yet) hath given such satisfaction to the generality of the *Congregational*, that *they* cannot but judge themselves

greatly indebted unto the *learned Author* for that ſpecial ſervice *he* hath therein done the Churches; whence 'tis become impoſſible, that any unprejudiced perſon ſhould *conſult* the but now mentioned diſcourſe, and *believe* that in it he finds the *ſentiments* of the *Congregational*, and yet *honeſtly* aſſert, the *Congregational to be Antinomian*, and Abettors of the Errors I oppoſe: For who, without a running into the contrary Extreme, can be more expreſs in rejecting the *Antinomian Error*, than the Doctor is in the mentioned Treatiſe; for therein he aſſerts,

1. The neceſſity of *Faith*, as *antecedent* to our actual Juſtification in God's ſight.

2. That *this* Faith includeth in its nature the entire principle of *Evangelical Repentance*, ſo as that it is utterly impoſſible, that a man ſhould be a *true Believer*, and not at the ſame inſtant of time be *truly penitent*.

3. That *conviction* of ſin is a *neceſſary antecedent* unto this juſtifying Faith.

4. That nothing but the *Guilt* and *Puniſhment* of Sin was laid on *Chriſt*; it being impoſſible that the Sin itſelf, *formally* conſidered,

red, or the *Fault* itſelf, as diſtinct from the *Guilt* and Puniſhment of Sin, ſhould be laid on *him.*

Theſe things being ſo, nothing more undoubtedly true, than that, as the Errors I oppoſe are diſcountenanced by the *generality* of the *learned* and *judicious Proteſtant*, even ſo, it highly concerns all ſuch, as would adhere unto *the* Proteſtant Doctrines, to *beware*, how they cloſe with the contrary Errors, concerning which, I would the rather *Caution* the *well-meaning*, but *weak Chriſtian*, for theſe following Reaſons.

1. The aſſerting the *Filth* of Sin, as 'tis ſomewhat diſtinct both from the *Guilt* and *Puniſhment* of Sin, to have been laid on Chriſt, doth not only *expoſe* our bleſſed Lord and Redeemer to the worſt of Reproaches, but wholly incapacitate him for the accompliſhing fallen man's ſalvation. For if our *Faults* or *Sins* be made *Chriſt's*, then Chriſt muſt have ſuffered for his *own Sins*, whereby he would have been made uncapable of ſuffering for *ours*; yea, and whereby he would have *needed* daily to have offered for his own Sins *firſt*, contrary to that in *Hebrews* 7. 27. But,

2. The concluding the *Fault* and *Guilt* to be the *ſame* thing, or which is much the ſame, the *Guilt* to be the *formal nature* of Sin, as it is a Notion attended with the Abſurdities but now hinted, if it be ſaid to be laid on *Chriſt*, even ſo, it is moreover but in order to the introducing ſeveral *dangerouſly Popiſh Errors*, viz. the *making Juſtification* and *Sanctification* the *ſame*, *Remiſſion* and *Mortification* of Sin one thing; from all which 'twill follow, that if *Original* Sin, or *Concupiſcence* and *Luſt* be pardoned in the *Regenerate*, the *formal nature* of Sin is removed; and although there remain the *matter*, and the *name* of Sin, yet 'tis not *formally Sin.* After this manner doth *Bellarmine* himſelf argue de Amiſſ. grat. & ſtat. pec. l. 5. c. 7. lit. C. Primum enim ſi verè crederent adverſarii *Reatum* dimitti in Baptiſmo, fateri deberent conſequenter, *nihil* eſſe in renatis quod habeat *veram peccati rationem.*——And why, but becauſe this *Bellarmine* doth with *Phil. Melanchon* conſider *Guilt* as the *Formale Peccati*, (i.e.) the *Guilt* and the *Fault* itſelf, or the *formal nature* of Sin to be the *ſame*, whence, ſaith *He*, "Sublatâ rei formâ, non manet ejus rei ratio, ſive natura, "cum forma ſit præcipua pars naturæ, imo ſit "*ipſa ratio* & *quidditas* rei. And really *Melanchon's*

*lanctbon*'s Reply is very feeble. *Beware* then of ſuch, as pretend high for the *Proteſtant Religion*, *who* yet revile *Conforming*, and *Non-conforming Proteſtants*; and, *who* ſeem to conſider the *Guilt* of Sin, and the *formal nature* thereof, to be the ſame, for that, by ſuch an *unjuſt procedure*, none but the *Papiſts* can be any way advantaged.

3. The aſſerting the Elect, *quatenus*, or *as Elect*, to be pardoned in the womb, and to be freed from the *Filth of Sin*, by Chriſt's taking it on himſelf, is a Doctrine that countenances the worſt of Villanies. For if I actually am *pardoned*, in that I am *Elect*, although I remain under the power of the worſt of Sins, what need I be any otherwiſe concerned about the ſalvation of my Soul? What need I examine my heart, ſearch for ſin, mourn over it, pray, and hear the Word, or abſtain from any Debaucheries, for that, if I received not a *Pardon* with my *Being*, I ſhall never gain it? But if I *then* received it, there is nothing more requiſite, than that I confidently perſuade my ſelf that it is ſo.

*For theſe Reaſons*, we may eaſily perceive the neceſſity there is, that ſuch as deſign the glory of God in the ſalvation of their own

ſouls, *Take heed*, how they forſake the *Proteſtant*, which is the *Goſpel Doctrine*, and follow *two*, or *three*, [an *inconſiderable number*] in entertaining Notions, which, if *practically obſerv'd* in their *Principles* and *Conſequences*, cannot but prove their eternal Ruine. I ſay, if *practically obſerved* both in their *Principles* and *Conſequences*, becauſe I hope, that through a ſpecial inſtance of infinitely *FREE GRACE*, the *Hearts* of ſome, whoſe *heads* have been filled with theſe Principles I oppoſe, have been *ſo* averſe from a practical cloſure with the diſmal *conſequences* that attend them, as to be freed from the miſchiefs that otherwiſe they would have fallen into. But, although *ſome*, by an aſtoniſhing inſtance of Divine Bounty, may be preſerved, and conſequently, although a *few good men* have *embraced* this Error in the *Notion*, when they have *hated* it in the *Practice*; yet, 'tis *unſafe*, and really dangerous venturing on ſuch hazards; for, although *One* may eſcape the Contagion, yet *thou* may'ſt be infected to thy greater damage. For the Lord's ſake therefore conſider what thou doeſt, and endeavor, that thou may'ſt be both *ſound* in thy *Notions*, and alſo in thy *Practices*, for thereby thou wilt be in a better capacity of giving *God* the greater glory, to the *praiſe* of infinitely *FREE GRACE*.

FINIS.

# ERRATA.

Page 18. line 19. for *ſhal*, read *ſhould*.
P. 19. in the uſes ſet before l. 13. 1. and l. 16. for 3. r. 2.
P. 22. l. 19. for 13. r. 16. for 5. r. 2.
P. 27. l. 2. for *ſit*, r. *ſint*. l. 3. after *obligatio*, r. *pœnæ*.
P. 28. l. 12. *dele* who.
P. 33. l. 10. for *formerly*, r. *formally*.
P. 35. l. 26. after *that*, r. *as*.
P. 72. l. 15. for *proves*, r. *prove*.
P. 79. l. 18. after *pene*, r. *verbis*. l. 19. for *q.* 4. r. *q.* 14. and for 9. r. *q.*
P. 87. l. 19. for 12. r. 2.
P. 88. l. 22. for *qu.* 5. r. *qu.* 4.
P. 97. l. 5. r. *art.* 3. for *lect.* r. *relect.*
P. 101. l. 20. for *excellently*, r. *excellent*.

Pag. 2. line 26. (in the Appendix) after *to*, r. *be*.